



The Totem Pole, Monument Valley, Arizona

SEPTEMBER 1957

The IMPROVEMENT ERA



Next stop home...where
Puppies grow strong on Friskies
—the balanced diet meat-loving dogs love!

PUPPIES STARTED EARLY on Friskies Meal are already on the way to sturdy growth and vigor. Why? Because Friskies Meal contains in convenient form all the food values found in finest steaks, chops and roasts.

FULLY NOURISHES. Friskies is rich in meat meal, bone meal, liver protein—and is even more nourishing than meat alone. The

essential vitamins and minerals, other wholesome nutrients—all are here to develop the firm flesh, sound bones and glossy coat that mean lively good health for your dog.

BALANCED DIET. Friskies Meal is a complete dog food—prepared to the high standards of the Carnation Company. Start feeding Friskies today!



For Variety—Canned Friskies
 Fully nourishing. Provides up to twice the nourishment of low quality dog foods. Feed alone or mix with Friskies Meal as a special taste treat.

Carnation

quality products



EASIEST OF ALL TO MIX...and quickest, too. Mixes instantly. Just add water. Ready at once, no waiting. Won't mush. No mess. Feeding bowl rinses clean.

Exploring the Universe

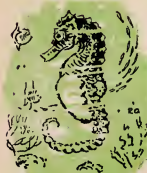


by Dr. Franklin S. Harris, Jr.

THE INTERNATIONAL GEOPHYSICAL YEAR (IGY) began on July 1, 1957, and runs for 18 months. During this period scientists from 55 countries will make a concerted effort in a single program of studying astronomy, atmospheric physics, meteorology, cosmic rays, oceanography, gravity, seismology, magnetic effects, even latitude and longitude. Special emphasis is being given the polar regions, as was given in the two previous geophysical years, 1883 and 1932. A thousand stations, fifty of them in Antarctica, will participate in this greatest scientific event of the 20th century.

THE UNESCO

Courier estimates that 60 countries publish books at the rate of more than five billion annually. This averages about two books to each person, or about four for each person capable of reading.



THAT QUEER fish the sea horse is an odd creature, perhaps best known as the fish whose male carry the brood in a pouch, even though the female lays the eggs. The male sea horse's

pouch is not just a storage place but performs the role of a placenta with the release of the eggs from the father. The most common species of sea horse do not grow larger than about two inches, although in the Australian seas and near Japan they may grow up to two feet in length. In appearance like the knight piece in chess, the sea horse is further unusual in that unlike other fishes it swims in an upright position. The tail is used not for swimming but for gripping solid supports.

SEPTEMBER 1957



Enjoy the flavor
of the exotic
South Sea Islands

in this CREME-FUL new cookie



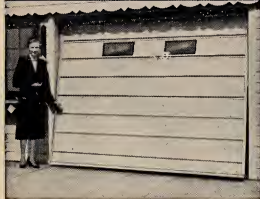
At your
favorite grocer's
—a full pound only 49¢

Nearly half of the entire cookie is creme—and what marvelous creme it is! Made from real coconut, beaten and whipped until it flows smooth, thick and creamy—then placed lavishly between two tender golden wafers. They're the talk of the table wherever served . . . new, different and most delicious. Keep some on hand.

PURITY BISCUIT CO. Salt Lake • Phoenix • Pocatello



Worried about BANGING FENDERS?



Get the Extra Width of this Lifetime Steel Garage Door!



The conventional garage door is 8' wide—and that size was fine for the narrow cars of the '20s. But today—with cars as wide

as 6' 8"—you need the extra clearance of Strand's 9' wide door to protect against costly fender damage. This popular steel door will stay new for a lifetime and you get permanently easy operation. No warping, swelling, sagging—ever. Strand doors are galvanized (galvanized with a heavy zinc coat for rust protection; oven baked to provide a clinging base for paint). No prime coat needed.

Based on installed cost, Strand is America's greatest garage door value. Low first cost—because of huge production. Lowest installation cost, because of one-piece door leaf and factory-assembled hardware. See Strand 9' x 7' and 8' x 7' and 16' x 7' doors—at your lumber dealer's.

STRAND

All-Steel • Galvanized

GARAGE DOORS

AT YOUR LOCAL LUMBER DEALER

MORRISON-MERRILL & CO.
Building Material Distributor
205 NORTH 3rd WEST

Also At

BOISE, POCATELLO, TWIN FALLS,
IDAHO FALLS, IDAHO; RENO, NEVADA

THESE TIMES

Policy Shift in Russia

by Dr. G. Homer Durham

VICE PRESIDENT, UNIVERSITY OF UTAH

A REMARKABLE policy shift has occurred within the Soviet Union since the death (March 1953) of Stalin. Events during June and July bore striking evidence.

The newspapers have devoted much space to the shake-up in the ruling circle. Malenkov, Molotov, and Kaganovich were dropped. General Zhukov assumed formal place with the fifteen members of the Presidium (formerly the Politburo). It was stated that "B. and K." (Bulganin and Krushchev) had become "K. and B." But the shift is deeper than personnel. Basic policy is involved. The outlines are somewhat as follows:

1. *Fundamental change in economic policy.* Rather than attempt to run the Soviet economy from central ministries and bureaucracies in the Kremlin, operating authority has been decentralized to the industrial or regional level. Instead of trying to run their General Motors or their Safeway stores from Washington, the Soviets are reorganizing to run such concerns from their Detroit; or, from Denver-like regional centers. The socialist nature of Soviet enterprise has not been changed. The structure of managerial control has been modified. Where the Presidium attempted control through fifteen or twenty ministries (with perhaps forty or fifty key people involved), the reorganization follows a different pattern. Controls are now diffused in several hundred hands, in several cities.

This makes for a fundamental shift in political as well as in economic authority. The fifteen Soviet leaders become more dependent on a larger group of people, geographically separated.

Russian politics are not suddenly going to become like American politics, where Democratic or Republican national chairmen are dependent on the powerful leaders of urban counties such as those in New York, Pittsburgh, Chicago, Detroit, Los Angeles, Cleveland, Boston, and Philadelphia; and, where (consequently) leadership rests not on authority but on compromise and adjusting a variety of interests. But, po-

tential elements of a different Soviet pattern have now appeared.

In Marxist political theory, economic arrangements "determine" the nature of political arrangements. The "dictatorship of the proletariat" rests on the principle that political power must be concentrated in the communist party's elite in order that this "vanguard" can control the state's economy in the interests of the "working class." To decentralize controls, is therefore an eloquent thing to millions of literate Russian workers. The significance, too, is not lost on the thousands of Soviet scientists, now in their forties, fifties, and early sixties—plus the hundreds of thousands of younger technicians and students. At least the "elite" is broadened and the "cult of the individual" (Stalinism) reduced.

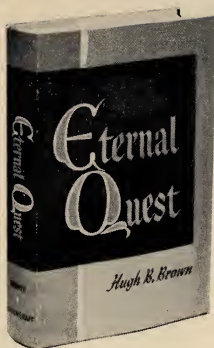
The failure of communism and communist organization to meet fundamental economic desires—especially in agriculture, is thus apparent. New machinery and new methods are being devised.

2. *Why the shift in economic policy?* The failure of post-war Soviet economic policy was openly acknowledged when Malenkov was forced out as premier. Stalin could fail and remain entrenched in office by reasons of ruthless force and brutality, coupled with the semi-sacred position he occupied in the Kremlin as the savior of Russia against the Germans. When Stalin died, new leaders had to face a post-war and a post-revolutionary generation. Molotov is the last of the "old" Bolsheviks who conspired to overthrow the Czar. It is now 1957. As in America, so in Russia, people who were born after 1920 now have a great influence in the country. A new, literate, scientifically-educated generation dominates middle-management, and many top-grade executive posts. These new people, though with a distorted view, are aware of a wider world outside the Soviet Union. Some are embarrassed over Soviet treatment of Hungary and other satellite nations. They are veterans of World War II. A man who

(Continued on page 686)

THE IMPROVEMENT ERA

Books the entire Church is talking about!



Eternal Quest

By Hugh B. Brown

Here is a wide range of rich, challenging discussions and topics which present Elder Hugh B. Brown at his best. Believing that the quest for truth is eternal, Elder Brown seeks it out in such interesting, logical, and entertaining ways that the reader is constantly stimulated and inspired. This compilation of sermons and writings during a lifetime of church service contains his well-known "Rational Faith Series" of radio broadcasts and his choicest talks to servicemen during World War II. Also contains invaluable helps for the gospel teacher or speaker—it has much for the leader—it is full of lifts for life.

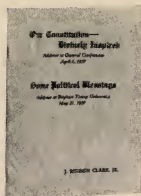
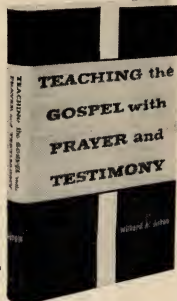
\$3.50

Teaching the Gospel With Prayer and Testimony

By Willard A. Aston

The author of the church-wide plan for teaching the gospel in the mission field here reveals the technique which has been instrumental in increasing the effectiveness of missionary work. But more important than merely outlining a plan, the author has cleverly managed to dramatize the presentation so that the reader catches all the enthusiasm of the ardent missionary preaching the gospel. This book will be a tremendous aid to all who are instructing in any phase of the church program because it teaches the gospel . . . and it teaches how to teach!

\$3.00



Our Constitution—Divinely Inspired Some Political Blessings

By J. Reuben Clark, Jr.

From a noted diplomat, statesman, and religious leader comes a timely reminder that the Constitution of the United States is just as up-to-date in the world today as when it was first given to the inspired men who framed it. This discussion will help each reader to enshrine in his heart the eternal truths of our Constitution so that come what may, we shall never desert these truths.

50c

AVAILABLE FROM
BOOKCRAFT DEALERS
EVERYWHERE



BOOKCRAFT

PUBLISHERS TO THE L.D.S. TRADE

1186 SOUTH MAIN • HU 7-7488

**DESERT SUN
DESERT HILLS
DESERT INN**

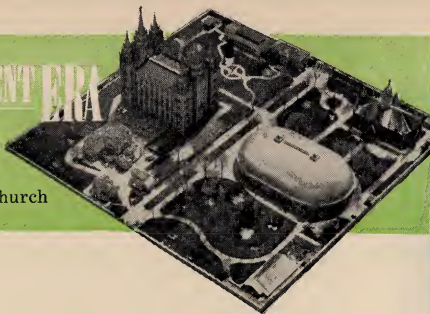


These three motor hotels LDS owned and operated. Make them your headquarters when in Phoenix, Arizona.

SEPTEMBER 1957

The IMPROVEMENT ERA

The Voice of the Church



THE COVER

The Totem Pole, Monument Valley, in Northern Arizona, is our cover subject this month. The full color photograph is the work of Josef Muench.

The Editor's Page

The Sacrament President David O. McKay 621

Church Features

Your Question: The Gift of Tongues	President Joseph Fielding Smith	622
If Any of You Will Do His Will	President David O. McKay	624
MIA Prepares the Missionary	President Stephen L. Richards	626
The Spirit of Co-operation	Spencer W. Kimball	632
The Mormon Contribution to Contemporary Religion	G. Homer Durham	636
Through the Eyes of Youth: The Spirit that Drives	Forrest UMBERGER	647
The Transfiguration, MIA Reading Course: Jesus the Christ—XV	Doyle L. Green	648
The Church Moves On	614	
Melchizedek Priesthood, Priesthood Re-activation		672
The Presiding Bishopric's Page		674

Special Features

Thoughts for Your Inspirational Talk: Temple Work	Antone K. Romney	616
A Challenge to Parents: Spiritual Needs of Adolescents	Clyde D. Sandgren	628
The Part that Hangs Over	Sterling W. Sill	638
Leadership Development: The Executive	Wendell J. Ashton	643
Ralph Williams Hardy—1916-1957	Gordon T. Allred	644
"Never to Stand and Wait"	Eileen Gibbons	653
Charlotte Sheffield—Miss USA	Frances Minden Boggus	663
Gift of Speech	Richard L. Evans	664, 666, 684
The Spoken Word from Temple Square		
Exploring the Universe, Franklin S. Harris, Jr.	These Times, Policy Shift in Russia, G. Homer Durham	610
	The Last Word	688

Today's Family

What's a Minute More or Less? Julia W. Wolfe	"And a Barn to Play In," Nell Womack Evans	679
Honey Treats		680

Stories, Poetry

To Be a King	Hugh J. Cannon	630
The Big Noise (First of Two Parts)	Ora Pate Stewart	640
Frontispiece, To President McKay, Edward Hart	Summer Warning, Marian Schroder	662
Poetry Page	Street of Sleepers, Hong Kong, Vesta Nickerson	663
From Tears to Triumph, Harland E. Fitch	Kings of Earth, Elizabeth Shafer	665
His Pockets Held the Nation's Wealth, Beulah M. Huey	The Playhouse, Elaine V. Emans	671
	To His First Teacher, Catherine E. Berry	678

Copyright 1957 by Mutual Funds, Inc., and published by the Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints. All rights reserved. Subscription price, \$2.50 a year, in advance; foreign subscriptions, \$3.00 a year, in advance; 25c single copy.

Entered at the Post Office, Salt Lake City, Utah as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103. Act of October 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. Manuscripts are paid for on acceptance at the rate of 1½¢ a word and must be accompanied by sufficient postage for delivery and return.

Thirty days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

DAVID O. MCKAY	
RICHARD L. EVANS	Editors
DOYLE L. GREEN	Managing Editor
MARBA C. JOSEPHSON	Associate Managing Editor
ELIZABETH J. MOFFITT	Production Editor
ALBERT L. ZOBELL, JR.	Research Editor
EILEEN GIBBONS	Manuscript Editor
ARCHIBALD F. BENNETT	
G. HOMER DURHAM	
FRANKLIN S. HARRIS, JR.	
MILTON R. HUNTER	
HUGH NIBLEY	
CLAUDE B. PETERSEN	
SIDNEY B. SPERRY	Contributing Editors
ELBERT R. CURTIS	General Manager
BERTHA S. REEDER	Associate Manager
VERL F. SCOTT	Business Manager
A. GLEN SNARR	Subscription Director
THAYER EVANS	Regional Advertising Representative

EDITORIAL AND BUSINESS OFFICES
50 North Main Street
YVMA Offices, 50 North Main St.
YVMA Offices, 40 North Main St.
Salt Lake City 16, Utah

National Advertising Representative:

TOWNSEND, MILLSAP & CO.
110 Sutter St.
San Francisco, California

TOWNSEND, MILLSAP & CO.
672 Lafayette Park Place
Los Angeles 57, California

SADLER AND SANGSTON ASSOCIATES
342 Madison Ave.
New York 17, N. Y.

DAVIS & SONS
30 N. LaSalle St.
Chicago, Illinois

Member, Audit Bureau of Circulations



A breakfast bright'ner from **Betty Crocker**

Banana Pancakes!

"Here's a grand breakfast idea! Just slice a banana into your batter before mixing. Our Betty Crocker Pancake & Waffle Mix does the rest—makes pancakes airy-light and tender . . . golden brown . . . rich with old-fashioned sour cream buttermilk. And the flavor of baked banana makes them 'specially good! (To make the glamour pancakes we've shown, lay banana slices on the griddle and pour batter over them.)"

Betty Crocker



The Pancake & Waffle Mix made with Gold Medal Flour



A MUST
WHILE IN . . .
SALT LAKE CITY
VISIT and ENJOY

Snelgrove's



- FAMOUS
- UNUSUAL
- WE MAIL OUR EXQUISITE CANDIES EVERYWHERE

*"America's Finest
Ice Cream Store"*

Snelgrove DISTINCTIVE **Ice Cream**

850 East 21st South
— Salt Lake City, Utah —

Save By Mail

Earn . . .

. . . With Safety



Earn more for your money . . . a full 4% with complete safety at this state government supervised institution. Open an account by mailing in as little as \$1 now. Earnings computed semi-annually.

**ELBERT
R.
CURTIS**
President

**ROBERT
V.
HODGEN**
Executive Vice-Pres.

Columbia
SAVINGS AND LOAN ASSN.

2186 HIGHLAND DRIVE SALT LAKE CITY, UTAH

THE CHURCH MOVES ON

A Day to Day Chronology of Church Events

June 1957

Owen J. Cook, Concord, California; and
Elder Ernel J. Morton, Rexburg, Idaho.

16 ELDER Mark E. Petersen of the Council of the Twelve dedicated the chapel at Missoula, Montana.

Missoula (Montana) Stake organized from portions of the West Central States Mission with Elder Grant K. Patten sustained as president and Elders Gerald Neal and Dale Maughan sustained as his counselors. Wards in this new stake are Missoula, Missoula Second, Stevensville, Hamilton, St. Ignatius, Charlo, Polson, Allendale, and Corvallis. Branches are Darby, Thompson Falls, and Superior. The membership of the stake is 3085. Elders Spencer W. Kimball and Mark E. Petersen of the Council of the Twelve effected the changes that brought this, the 243rd stake in the Church, into being.

Great Falls (Montana) Stake organized from portions of the West Central States Mission with Elder Victor Bowen sustained as president and Elders Arden S. Payne and Ralph J. Western sustained as his counselors. This new stake consists of Great Falls, Great Falls Second, Sun River Valley, and Shelby wards; Bynum, Fairfield, Cut Bank, Fort Benton, Golden Ridge, Conrad, and Browning branches. The stake membership is 2524. Elder Delbert L. Stapley of the Council of the Twelve and Elder Alma Sonne, Assistant to the Council of the Twelve, were in charge of this stake organization. There are now 244 stakes functioning in the Church.

The annual June conference of the Mutual Improvement Associations concluded with a general session and a speech presentation in the Tabernacle on Temple Square.

18 PRESIDENT Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Eau Claire (Wisconsin) Branch, Northern States Mission.

22 THE FIRST PRESIDENCY announced formation of a new Pacific Board of Education which will administer the school system of the Church in the South Pacific under the direction of the First Presidency. Elder W. B. Mendenhall, chairman of the Church building committee, is chairman of this board. He will be assisted by Elder Edward L. Clissold, president of the Oahu (Hawaii) Stake; Elder D'Monte W. Coombs, American Fork, Utah; Elder

23 ELDER ElRay L. Christiansen, Assistant to the Council of the Twelve, dedicated the chapel of the McKinley and Arbor wards. The building will also be used as a stake center for Temple View (Salt Lake City) Stake.

Elder Glen P. Umberger was sustained as president of Salt Lake Stake, succeeding President Lincoln F. Hanks who has been called to preside in the Gulf States Mission. President Umberger's counselors are Elders William M. Thomas and Wallace A. Wood. Retiring counselors who had served with President Hanks were Elders Edwin J. Cowley and Harold W. Langton.

Elder LeGrand Dowdle sustained as second counselor in the stake presidency of Temple View (Salt Lake City) Stake, succeeding Elder Thomas S. Monson.

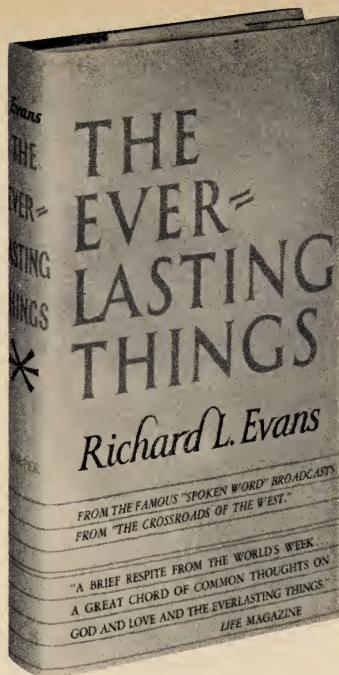
24 BRIGHAM YOUNG UNIVERSITY began its thirty-fourth annual leadership week. Instruction this year provided a family centered program that will help all families at any stage of development become equipped to enrich family living and produce real happiness.

26 APPROXIMATELY five thousand Salt Lake citizens of all creeds participated in the eighty-second annual Old Folk's Day in Liberty Park, sponsored by the Church.

29 IT WAS ANNOUNCED that the following chapels had been dedicated in the mission fields of the United States: Louisville, Tomkinsville, and Bowling Green, Kentucky; by Elder Adam S. Bennion of the Council of the Twelve. Portland and Bangor, Maine; and Foxborough and Georgetown, Mass., by President Antoine R. Ivins of the First Council of the Seventy. Winona and the Minneapolis suburb of Golden Valley, Minnesota, by President Bruce R. McConkie of the First Council of the Seventy. This Golden Valley chapel serves as the chapel of the Minneapolis Second Branch.

It was announced that Elder Herald L. Carlston had been named to membership on the general board of the Sunday School.

THE IMPROVEMENT ERA



A NEW
Seventh Volume by
Richard L. Evans

THE EVERLASTING THINGS

"A great chord of common thoughts on God and love and the everlasting things." These are the words "Life Magazine" uses to describe the broadcasts on which Richard L. Evans has given the "Spoken Word" the past twenty-eight years with the Salt Lake Tabernacle Choir and Organ and their world-famous CBS series.

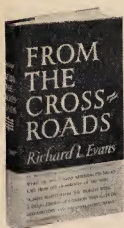
From these impressive presentations, Mr. Evans has selected the finest "sermonettes" or essays, and Harper & Brothers, publishers, are now making them available in this seventh volume of a distinguished series. Each of the preceding six volumes has been an unqualified critical and sales success — in fact, each has added to the record of its predecessor. The present book promises to top them all.

Here are just a few of the timely, provocative subjects discussed in this latest volume:

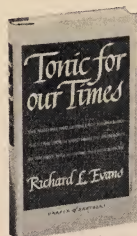
MARRIAGE, FAMILY, AND THE HOME
YOUTH LOOKS TO THE FUTURE
PRIDE AND POPULARITY
MAKING DECISIONS
GETTING ALONG WITH PEOPLE
SPECIAL DAYS AND SEASONS
THE LOSS OF LOVED ONES
ON UNDERSTANDING PARENTS — AND CHILDREN

READY SEPTEMBER 18

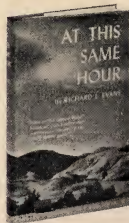
\$3.00 Postpaid



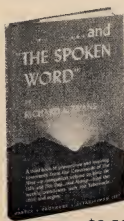
\$2.75



\$2.50



\$2.50



\$2.50



\$2.50



\$2.50

Deseret Book Co.

44 East South Temple • Salt Lake City, Utah

Gentlemen:

Enclosed you will find check money order
for the following:

No. Copies	Title	No. Copies	Title
.....	The Everlasting Things	.....	And the Spoken Word
.....	From the Crossroads	.....	This Day and Always
.....	Tonic for Our Times	.....	Unto the Hills
.....	At This Same Hour		

Name.....

Address.....

City..... Zone..... State.....

Residents of Utah include 2% sales tax.

.. Thoughts for your inspirational talk ..



Temple Work

Nearly everyone in the Church is called upon occasionally to give an inspirational talk—in Sacrament meetings, leadership meetings, firesides, or funerals, at MIA, at seminary, at Sunday School. Finding suitable ideas and helpful quotations is sometimes a problem. Through this new department, which will be a regular feature of the ERA, ideas, suggestions, and gems for your speech will be given. We hope they will prove useful to you. The Editors.

THE SAINTS have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also. . . . If the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before night would come, when no man can work. . . .

—Joseph Smith, the Prophet
Teachings of the Prophet Joseph Smith,
pages 330-331.

OUR FATHERS cannot be made perfect without us; we cannot be made perfect without them. They have done their work and now sleep. We are now called upon to do ours; which is to be the greatest work man ever performed on the earth. Millions of our fellow creatures who have lived upon the earth and died without a knowledge of the gospel must be officiated for in order that they may inherit eternal life (that is, all that would have received the gospel).

—President Brigham Young
Discourses of Brigham Young,
page 406.

WE HAVE a great work before us in the redemption of our dead. The course that we are pursuing is being watched with interest by all heaven. There are . . . [those] in the spirit world who are being preached to by Joseph Smith, and the apostles and elders, his associates who have passed away. Those persons may receive their testimony, but they cannot be baptized in the spirit world, for somebody on the earth must perform this ordinance for them in the flesh before they can receive part in the first resurrection, and be worthy of eternal life.

—President Wilford Woodruff
Discourses of Wilford Woodruff,
page 148.

WE SHOULD AVAIL ourselves of those sacred and potent ordinances of the gospel which have been revealed as essential to the happiness, salvation, and redemption of those who have lived in this world when they could not learn the gospel and have died without the knowledge of it, and are now waiting for us, their children, who are living in an age when these ordinances can be performed, to do the work necessary for their release from the prison-house.

—President Joseph F. Smith
Gospel Doctrine, pages 469-470.

NO MEN AND WOMEN would spend their money by the millions of dollars for the erection of temples, and spend their time, year after year, laboring for the salvation of their dead, if they did not have the witness of the Holy Spirit that in very deed the promise has been fulfilled that was made to the boy Joseph Smith . . . that Elijah should come and restore these keys.

—President Heber J. Grant
Gospel Standards, page 34.

EACH TEMPLE [of the Church] has been built to one great eternal purpose; to serve as a House of the Lord, to provide a place sacred and suitable for the performing of holy ordinances that bind on earth as in heaven—ordinances for the dead and for the living that assure those who receive them and who are faithful to their covenants, the possession and association of their families, worlds without end, and exaltation with them in the celestial kingdom of our Father.

—President George Albert Smith
THE IMPROVEMENT ERA, vol. 48,
page 561.

ONE OF THE distinguishing features of the Church of Jesus Christ, restored in our day and dispensation in its fulness, is the eternal nature of its ordinances and ceremonies. In the temple some of those most sacred ordinances and ceremonies are performed. . . . Those who are married in the temple are married for time and all eternity and sealed by the authority of the Holy Priesthood so that the family will continue in the eternities.

—President David O. McKay
Ibid., vol. 58, pages 793-794.

THE IMPROVEMENT ERA

Build your Church Library this Economical Way!

BEGIN YOUR MEMBERSHIP WITH ANY ONE OF
THESE THREE BEST SELLERS:

Doctrines of Salvation, Vol. I-II-III

Sermons and Writings of Joseph Fielding Smith
Compiled by Bruce R. McConkie

This popular series contains a wealth of heretofore unpublished information on vital gospel doctrines . . . written with rare spiritual insight in an easy-to-understand language.

VOLUME I

Is God progressing? What was the nature of our pre-existent life? What is the real story of the creation? What about evolution? These and many other debated subjects answered authoritatively.

VOLUME II

Clear cut answers on celestial marriage, the degrees of glory, salvation for the dead, temples, the resurrection, etc.

VOLUME III

Explains the events and signs which will precede the second coming of the Savior, prophecies concerning this glorious day, conditions during the millennium, and many other little understood principles.

\$3.25 each

WHAT BEING A MEMBER WILL MEAN TO YOU!

The LDS Books Club will help you to methodically and economically build one of the finest possible church libraries for you and your family. You will find, as have hundreds of satisfied and enthusiastic members throughout the world, that book club selections will increase your knowledge of the gospel and strengthen your testimony.

ADDITIONAL BENEFITS:

SAVINGS

of about 20% through a free bonus book plan.

CONVENIENCE

of having books delivered to your door postpaid.

METHODICAL

way of adding to your library.

BEST NEW LDS BOOKS

as they come from the press.

OLDER LDS CLASSICS

such as "Jesus The Christ."

BOOKS FOR CHILDREN

to fill a need in growing families.

CAREFUL SELECTION

of ALL books recommended.



HOW THE CLUB PLAN WORKS

1. YOU JOIN BY ORDERING ONE OR MORE of these volumes of *Doctrines of Salvation* or of the four alternates described below. Fill out the coupon, and mail along with your check or money order. Your selection(s) will be mailed promptly.

2. REVIEWS OF SEVERAL BOOKS, carefully selected, will be mailed to you each month, with one named as the book-of-the-month. If you wish to receive the top book you do nothing—it will be sent to you in the mail, postpaid, along with a statement. If you do not want the book, you

return the post card provided for an alternate choice (or none at all).

3. After you have purchased four book club selections, YOU MAY SELECT YOUR FREE BONUS BOOK from a long list of choice Church books which will be provided.

4. ORDER AS FEW AS 4 BOOKS A YEAR to keep your membership active, but you may order one or more books each month if you desire.

5. OTHER CHURCH BOOKS ARE AVAILABLE to club members through the club. Non-book-club selections, however, will not carry bonus credit.

FILL OUT AND MAIL THIS COUPON NOW!

LDS BOOKS CLUB, 161 East Utopia Avenue, Salt Lake City 15, Utah

Gentlemen:

Please enroll me as a member of the LDS BOOKS CLUB and send me the selections indicated below.

NAME

ADDRESS

CITY AND STATE

Amount of check or money order enclosed \$..... (Utah residents add 2% sales tax).

Please send DOCTRINES OF SALVATION, ☐ Vol. I ☐ Vol. II ☐ Vol. III \$3.25 ea.

— ALTERNATES —

- | | |
|---|---|
| <input type="checkbox"/> <i>Jesus The Christ</i> , by Dr. James E. Talmage..... \$3.00 | <input type="checkbox"/> <i>Discourses of the Prophet Joseph Smith</i> , compiled by Alma P. Burton..... \$3.00 |
| <input type="checkbox"/> <i>A study of the Messiah and his mission.</i> MIA reading course book for two years. | <input type="checkbox"/> <i>Here, in the Prophet's own words, are his thoughts and feelings about the principles revealed to him. Delightful reading.</i> |
| <input type="checkbox"/> <i>Doctrine and Covenants Commentary</i> , by Joseph Fielding Smith and others..... \$4.00 | <input type="checkbox"/> <i>A Story To Tell</i> \$3.00 |
| <input type="checkbox"/> <i>A revised edition of a most useful guide in studying this important book of scriptures. Completely indexed.</i> | <input type="checkbox"/> <i>A collection of 140 choice stories for use in the home as well as in Sunday School and Primary classes.</i> |

LDS Books Club

How Standard helps your tax dollars buy 3 miles of superhighway for the cost of 2



Asphalt can save billions of dollars on the 41,000 miles of superhighways the U.S. will build in the next 15 years

Heavy Duty Asphalt Costs 20% to 50% Less Than Other Pavements. This means extra miles of superhighways for your tax dollars . . . smoother, more enjoyable miles, too. Safe, skid-resistant asphalt cuts down headlight and sunlight glare, makes lane markers easy to see.

To help bring you more miles of superroads faster and at lowest cost, Standard* operates nine asphalt refineries across the nation. Our scientists work with highway engineers on improved construction methods and the kind of low-cost maintenance that can make asphalt highways even better and stronger after many years of service.

Progress in the West means...



over 50,000 miles of new and improved highways by 1970

**Through Standard's wholly owned subsidiary, American Bitumuls and Asphalt Company*



STANDARD OIL COMPANY OF CALIFORNIA
plans ahead to serve you better

*What have we seen beyond our sunset fires
That lights the way again by which we came?*

—Edwin Arlington Robinson

The quick eye and firm warmth of face
Under the white cloud of octogenarian hair
Restate the history of modern Saints;
Their patience and endurance live in the set of the mouth,
And their search for eternal goodness, in the eye
That looks at man and sees through his timeless deeds.
Beyond the benign smile, the weathered memory
Lies hidden in shadows under the serene summit;
And resting there, covered by shallow layers
Of shifting times, are reminders of the price
Of today, paid with the bones of a martyred prophet,
The footsore, dust-choked weariness of a handcart company
Trudging the great plains, and the last, lost cry
Of a baby buried on a buffalo trail by a London
Piano maker. There also are the painted faces of the Carthage
Greys and the cry, "Oh Lord, my God," filling
The wilderness and watering it with the blood of a pierced heart.

Now from those drops a million fountains flow
In deserts of old woe,
And shoulders upon which the mantle fell
Carry their burden well.

For all the ripened wisdom of his years
Gives purpose to the past and culmination:
A fulfilment for the martyrs of Haun's Mill and a completion
Of the journey for the dead left at Florence, sharing
Now in the tribute of the world's great. A wheelwright
From Stockholm, buried at sea, shakes hands
By proxy with the king of Greece, and in Switzerland
A trowel to build a temple is bought with the tithing
Of a widow who died in childbirth the first night
After crossing the Mississippi on ice from Nauvoo.
Saints of today reap harvests planted in sorrow,
But planted in belief that time brings reapers.
For why did the martyrs die, but that faith
Might live and find a haven at the end of time?
And where find happier promises than in the face
Of presiding calm and hope that calls the Church
Together and to the world defines the word *Mormon*?

The broken wagons scattered on the sod
On the trail Saints trod
Still mark the path that our loved leader sees
Toward God's eternities.



TO PRESIDENT McKAY

(Who will be 84 years
of age September 8, 1957)

by Edward Hart



PERTINENT TO PARENTS

By Ethel Romig Fuller

A BOY is malleable as gold.
Let disciplinary hammers mold
The raw bright metal lovingly
To the shape of integrity.
Firm inexperience that is youth's
With alloys of proven truths.
Burnish, burnish till rough mien
Is polished with a lasting sheen.
And trust one day he'll understand
The why-for of a heavy hand.

SHARED AUTUMN

By Helen Mitchell

ONE LIGHTING day she picked for me
These bits of autumn's witchery.
These maple leaves, whose colors start
Bright rhythms beating in my heart.
I touch each leaf and think of her,
My winsome little forager,
Seeking copper, gold, and wine
In winging leaf and penciled line,
To share with me an autumn day
Two thousand long, long miles away.

AUTUMN TWILIGHT

By Jean Mergard

SOMETHING'S amiss with twilight; have you
sensed
The strangeness that pervades this dusky
hour?
The fireflies' gleams have vanished; dogs
stay fenced;
Forsaken weeds are free at last to flower.
No walks are lined in bicycled array
Or strewn with roller skates. How still the
swings!
No wicket's bridge leafed lawns now for
croquet;
Only a whippoorwill, in transit, sings.
Dry leaves are rustling, treed, and those in
books,
Since travelers returned from outer space
To study old-new pages. Playtime nooks
Stand empty, save where spiders spin new
lace.
And now that love no longer strolls down
lanes,
Brief twilight hastens past our windowpanes.

WITHOUT A WINNER

By Iris W. Schow

G OSSIP is a betraying game;
It makes all who play untrue;
For those who laugh at you with me
Will laugh at me with you.

AUTUMN MAKE-UP

By Alice R. Rich

LILACS and iris and daffodils
Brighten spring landscapes with magic
frills;
These with Indian Summer haze
Then crimson with make-up in autumn
days.

SCHOLARS

By Marie Daerr

YOUR HAND a small, soft bird in mine,
We walk to school. Here is the door
That soon will close between us two.
This is the day long waited for.

I hold your fingers fast and smile—
And wonder why my eyelids smart.
How glad I am you cannot see
The foolish flutter of my heart.

First day for you! New worlds will soon
Be yours to own. New lamps will burn.
I loose your hand. The bird is free . . .
I, too, have lessons I must learn!



—Photo by Frank J. Miller

HEART'S WAY

By Mildred Hoskinson

THE LITTLE road is farm-to-market now,
but lacks the charm of one far yesterday
when, fringed with grass, it straggled up
the brow
hill after hill, to make a pleasant way
for travelers . . . heart-catching with bouquet
of native flowers. Little pioneer
of super-roads, what magic might essay
to vanquish now? What other engineer
than memory can rebuild the road that was
so dear?

FARM WIFE

By Maude Rubin

A MBER of apple-jelly jewels her shelf
And currants' ruby glow sets day afire . . .
She works with love—no pampering thought
of self
As hands mold springing loaves that rise
the higher
For autumn's humid heat. Their browning
crust
Sends fragrance through the noonday's brassy
air
To mingle with the smell of clover—must
And call her man to dinner. In his prayer
"Oh, bless this bread"—the fruit of deep-
plowed loam—
She hears his prayer of thanks for love and
home!

ASTERS

By Ethel Jacobson

A METHYST and azure,
Indigo and rose,
Asters in the garden
Stage colorful tableaux.
Jewel-tones as rainbows,
Rustly as brocade,
Floral constellations
Stand vividly arrayed.
Crisp as scissored moonlight,
Flawless as a gem,
Gleaming blossoms twinkle
From every slender stem.
Lilac and magenta,
Pink and silver-white,
Winking in my garden
Are all the stars of night!

ZION CANYON

By Beulah Huish Sadleir

THE MOST of sunrise does not startle
These mammoth walls, holding their
places
In the vulcan path of the day's orbit:
They surprise the human mind!
Is nature too immense for man?

I look upon each rain-washed,
Wind-eroded rock—sensing
The Infinite Sculptor's mighty hand.

Slowly the morning climbs!
Amid a reverent hush
Shadows tint the face of
The Great White Throne;
Perhaps this could be hallowed ground.

ONLY THE TUMBLEWEEDS

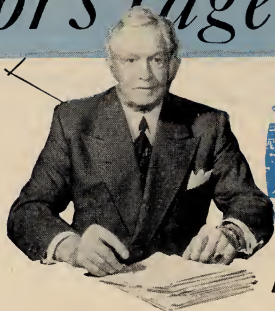
By Elsie McKinnon Strachan

H USHED and forgotten
This town lies deserted,
The little church sleeps
On the crest of the hill;
Time has spun webs
Of lace for bare windows,
Sunshine has vanished
Each time-weathered sill.

Only the tumbleweeds
Tenant the silence,
Gathering gaily
A small festival.
Only the tumbleweeds,
Graceful and errant,
Play tag where the streets lie
Sabbath-time still.

THE IMPROVEMENT ERA

The Editor's Page



by President David O. McKay

THE SACRAMENT

EACH WEEK members of the Church attending Sacrament meeting or Sunday School are blessed by the partaking of the Sacrament. No more sacred ordinance has been given to us by the Lord than the administration of the Sacrament. This is one of the prayers given to us word for word. Young men who are given the priesthood are asked to give the congregation the opportunity to make that covenant.

Say over in your mind briefly just what that covenant is. Those two brethren who are representing the congregation appeal to the Lord in the name of the Redeemer, and ask him to bless and sanctify the bread and the water "to the souls of all those who partake of it." That is a sacred approach. "That they may do it in remembrance of the body (or blood) of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them," then the result, "that they may always have his Spirit to be with them."

Do we always stop to think, on that sacred Sabbath day when we meet together to partake of the Sacrament, that we witness, promise, obligate ourselves, in the presence of one another, and in the presence of God, that we will do certain things? Note them.

The first: We are willing to take upon ourselves the name of the Son. In so doing we choose him as our leader and our ideal; and he is the one perfect character in all the world.

The second: That we will always remember him. Not just on Sunday, but on Monday, in our daily acts, in our self-control. When our brother hurts us, we are going to try to master our feelings and not retaliate in the same spirit of anger. When a brother treats us with contempt, we are going to try to return kindness. That's the Spirit of the Christ, and that's what we have promised—that

we will do our best to achieve these high standards of Christianity, true Christian principles.

The third: We promise to "... keep his commandments which he has given ..."—tithing, fast offerings, the Word of Wisdom, kindness, forgiveness, love. The obligation of a member of the Church of Jesus Christ is great, but it is as glorious as it is great, because obedience to these principles gives life, eternal life.

When we partake of the Sacrament we give our word of honor to do certain things which are contributive to our spiritual growth and happiness if kept but which weaken our characters if we do not keep them. A keener sense of the promise, the covenant, we make will add much to the spirituality of the membership of the Church, and will entitle us to the guidance of the Holy Spirit. Indeed that is a principal end of our existence.

To partake of the Sacrament unworthily is to take a step toward spiritual death. No man can be dishonest within himself without deadening the susceptibility of his spirit. Sin can stun the conscience as a blow on the head can stun the physical senses. He who promises one thing and deliberately fails to keep his word adds sin to sin. The man who seeks to live by violating the principles is deceived by the adversary and goes the way to death. On natural principles such a man "eats and drinks condemnation to his soul."

This is part of life eternal, and true life consists in obedience to the principles of the gospel. We promise every Sabbath day to keep those principles.

And what is the blessing in partaking worthily? "... that they may always have his Spirit to be with them." What a divine guidance! And I testify to you that divine inspiration is a reality. Men and women who obey the principles of life and salvation, sincerely repent of their sins, and as sincerely strive to live in accordance with the principles of the gospel, are guided and inspired by the Holy Ghost.



Your Question

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

The Gift of Tongues

Question: "The seventh article of faith is as follows: 'We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.' All of these gifts have been in the Church since the organization, except the gift of tongues. In the early period of the Church the gift of tongues was practised, but for many years we have heard nothing of this gift. Has it ceased to be in the Church, and if so, why?"

Answer: There has been no cessation of the gift of tongues. Perhaps the idea of some members of the Church is that this gift belongs to the testimony meetings of the fast day. It is true that messages have been given in such meetings, and when this was so it was evidently for the benefit of a portion of the congregation who may have had the gift of interpretation. Manifestations of this character are, and should be, rare, for this is not the real purpose of this great gift. The gift of tongues is not something for the entertainment of the members, nor is it for the purpose of creating awe or to increase faith in those who are weak. The gift of tongues and the interpretation of tongues are given for the purpose of helping to build up and strengthen the kingdom of God.

The Lord gave the Church important counsel when he said:

"But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

"Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

"For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts.

"And again, verily I say unto you, I would that ye

should always remember, and always retain in your minds what those gifts are, that are given unto the church."¹

After revealing this warning counsel, the Lord enumerates the various gifts which are given to the members of the Church, among them the gift of tongues, and then he says:

"And all these gifts come from God, for the benefit of the children of God." This being true, then the gift of speaking in and interpreting tongues in the meetings by members of the Church should be on exceptional occasions, when there is real need for such things. Paul has written as follows:

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

"For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

"But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

"He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

"I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

"Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

"And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

"So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

"There are, it may be, so many kinds of voices in the world, and none of them is without signification.

"Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. . . .

"Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue.

¹D & C 46:7-10.

Response to *Your Question* is so great that it is possible to answer on these pages but a small percentage of the questions submitted. In some cases it may seem advisable to answer questions by mail. This can be done, of course, only if you include your name and address when you write.—J. F. S.

"Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

"In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear me, saith the Lord.

"Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe."²

The true gift of tongues is made manifest in the Church more abundantly, perhaps, than any other spiritual gift. Every missionary who goes forth to teach the gospel in a foreign language, if he is prayerful and faithful, receives this gift. This is the idea in Paul's remarks, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." This was the nature of the gift on the day of Pentecost when Peter and the apostles spoke to the assembled Jews who had come to Jerusalem from foreign lands to attend the feast. Each understood in his own tongue. There are hundreds of testimonies by elders who have carried the gospel to foreign lands, similar to the day of Pentecost.

The Prophet Joseph Smith has stated the true meaning of the gift of tongues in the following words:

"I read the 13th chapter of First Corinthians, also a part of the 14th chapter, and remarked that the gift of tongues was necessary in the Church; but that if Satan could not speak in tongues, he could not tempt a Dutchman, or any other nation, but the English, for he can tempt the Englishman, for he has tempted me, and I am an Englishman; but the gift of tongues by the power of the Holy Ghost in the Church, is for the benefit of the servants of God to preach to unbelievers, as on the day of Pentecost. When devout men from every nation shall assemble to hear the things of God, let the Elders preach to them in their own mother tongue, whether it is German, French, Spanish or Irish, or any other, and let those interpret who understand the language spoken, in their own mother tongue, and this is what the Apostle meant in First Corinthians 14:27."³ He also said to the sisters of the Relief Society that nothing spoken in tongues should be received as doctrine.⁴

President Joseph F. Smith has said:

"The devil himself can appear like an angel of light. False prophets and false teachers have arisen in the world. There is perhaps no gift of the Spirit of God more easily imitated by the devil than the gift of tongues. Where two men or women exercise the gift by the inspiration of the Spirit of God, there are a dozen perhaps who do it by the inspiration of the devil. Bless your souls, apostates speak in tongues, apostates prophesy, apostates claim to have marvelous manifestations and what is that to us? . . .

"I believe in the gift of the Holy Spirit unto men, but I do not want the gift of tongues except when I need it. I needed the gift of tongues once, and the Lord gave it to me. I was in a foreign land, sent to preach the gospel to a people whose language I could not understand. Then I sought earnestly for the gift of tongues, and by the gift and by study, in a hundred days after landing upon those islands I could talk to the people in their language as I now talk to you in my native tongue. This was the gift that was worthy of the gospel. There was a purpose in it. There was something in it to strengthen my faith, to encourage me and to help me in my ministry."

Two other examples out of the many showing that the gift is given to us today may suffice. First, the experience of President David O. McKay:

"One of the most important events on my world tour of the missions of the church was the gift of interpretation of the English tongue given to the Saints in New Zealand, at a session of their conference, held on the 23rd day of April 1921, at Puketapu, Huntley, Waikato.

"The service was held in a large tent, beneath the shade of which hundreds of earnest men and women gathered, in anxious anticipation of seeing and hearing an apostle of the church, the first one to visit the land.

"When I looked over that vast assemblage and contemplated the great expectations that filled the hearts of all who had met together, I realized how inadequately I might satisfy the ardent desires of their souls, and I yearned, most earnestly, for the gift of tongues that I might be able to speak to them in their native language.

"Until that moment I had not given much serious thought to the gift of tongues, but on that occasion, I wished with all my heart, that I might be worthy of that divine power.

"In other missions I had spoken through an interpreter but, able as all interpreters were, I nevertheless felt hampered, in fact, somewhat inhibited, in presenting my message.

"Now, I faced an audience that had assembled with unusual expectations, and I then realized, as never before, the great responsibility of my office. From the depths of my soul, I prayed for Divine assistance.

"When I arose to give my address, I said to Brother Stuart Meha, our interpreter, that I would speak without his translating, sentence by sentence, what I said, and then, to the audience I continued:

"I wish, oh I wish I had the power to speak to you in your own tongue, that I might tell you what is in my heart; but since I have not the gift, I pray, and I ask you to pray, that you might have the spirit of interpretation, of discernment, that you may understand at least the spirit while I am speaking, and then, you will get the words and the thought when Brother Meha interprets."

(Continued on page 682)

²1 Cor. 14:1-11, 19-22.

³Teachings, p. 195.

⁴Ibid., p. 229.

⁵Gospel Doctrine, chapter 10, p. 201.



“IF ANY WILL

Address given by President David O. McKay, general session, MIA conference, Sunday, June 16, 1957, 1:30 p.m.

ACCCEPTING Superintendent Curtis's invitation means trespassing upon your time, but I respond most cheerfully. I have much in my heart I should like to say by way of commendation, appreciation, and wonderment. Last evening in this historic building there was a great demonstration. Two thousand young people under the able leadership of those who have guided them during the last year gathered for a music festival, and rendered an inspirational program. I wish all members of the Church, and I wish it had been possible for all honest people throughout the United States, to have listened to that demonstration. In itself it was exceptional. It showed great leadership on the part of those who conducted, responsiveness on the part of the young people to the best in music. But it was more than that. At the introduction Sister Longden asked leaders from districts and from wards to stand up. The response demonstrated the fact that thousands of others had been participating in those songs.

The same was true in drama, in recreation. So last evening, and the evening before, we at least glimpsed the extent and the impressiveness of the great Mutual Improvement cause.

God bless you for that demonstration!

This morning President Bertha S. Reeder and Superintendent Elbert R. Curtis, in their brief remarks to the convention assembled, pointed out three things which have been emphasized during your convention: first, the need of leadership; second, one hundred percent enlistment; third, purpose of the MIA organization. May I just offer a heart petal to you?

Keep in mind always that our leader is Jesus Christ, our Lord. If we can hold fast to that thought, and rely upon him as he has asked us to rely upon him, go to him in trouble, whether in school, in courtship, or in the home, we shall be successful. What has he said about enrolment, seeking those who are lost? Go to Luke and read his parables, the one on the Lost Sheep, where he left the ninety and nine and went out for the one that was lost, and how happy he was when he found that lost lamb. In the same chapter read about the Lost Coin, where the woman lost the coin, probably through carelessness. Neighbors helped her find it, and there was great rejoicing. And then re-read that immortal parable, the Prodigal Son, with all that it implies, particularly how the boy threw away his fortune, spent it in riotous living,

and found himself eating husks with the hogs.

Christ, our leader, has told us what our mission is. MIA, commendation for what you are doing in enlisting all members of the Church! Every young girl in our Church is enlisted in your rolls. Congratulations, Young Women's general board! I know you are not reaching all of them, but you are trying.

And the Young Men—all enlisted! We had a good demonstration this afternoon about the attitude of some boys and girls, and how ably you answered them. Hunt them up and bring them in, and they will remember you not only through life, but also throughout eternity. “And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!” (D & C 18:15.) And you are not alone. What a powerful Church! What an opportunity the Church gives in this seeking out of others, with the Sunday Schools doing the same, the Primary with the young; and the quorums of priesthood, the duty of the leaders of which is to sit in counsel with the members and to teach them their duty.

THE IMPROVEMENT ERA

DO HIS WILL"

by President
David O. McKay

The Church is thoroughly organized. There is the stamp of divinity in the means supplied for reaching out for the lost ones. So much for leadership under the divine guidance of our Lord and Savior.

What about the purpose? What does Christ say about that?

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) Life eternal! What is sweeter? What is more precious? You boys and girls who like science, read and try to find out from scientific men what life is. They cannot tell you. They see its effects. They see it manifest in life all around us. They see it everywhere—in the woods and in the air. Its great manifestation is in the children of men—offspring of deity—and you have an opportunity to live forever.

Life eternal is to know God and Jesus Christ whom he has sent.

How may we know God? A lawyer one day asked Jesus: "Master, what shall I do to inherit eternal life?" And the Savior, knowing why the lawyer had asked the question, wisely put him on the defensive by asking him the question. "What is written in the law? how readest thou?" The lawyer answered, "Thou shalt love

the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself." And the Savior said, "Thou hast answered right: this do, and thou shalt live." (Luke 10:25-28.)

On another occasion the Savior told a group how they might know. He said, "My doctrine is not mine, but his that sent me." Youth of the land, listen to this, if you would know God and Jesus Christ whom he sent, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.) There is your answer. But then arises the question, What is his will? It is already answered by that lawyer who said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke 10:27.) But it is more specifically answered by Christ's chief apostle on the day of Pentecost, when 3,000 people were pricked in their hearts, and they cried out, "Men and brethren, what shall we do?" What was the answer? Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39.)

That is a specific answer, is it not? But perhaps not sufficient to help us. Later, that same chief apostle, speaking about this repentance, baptism, how the priesthood had come to them, and how they had become "partakers of the divine nature," added specific virtues. If ever you can get to that point, you will know that Jesus is the Christ and this is the work of God. "Partakers of the divine nature." Then Peter added something else: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temper-

ance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ," (II Peter 1:5-8) to know whom and his Father is eternal life.

Every one of us may know that truth and live eternally. And do not worry whether you are singing in this great musical festival, whether you are participating in what is given you in drama and literature, whether your activity is in recreation, boys, you can always keep in mind that your Savior is leading you, and you can always ask, "In what I am doing today, can I speak to him and ask his aid?"

A Rotarian expressed this, and I have repeated it before in your presence, which illustrates what I have in mind:

"Who does his task from day to day
And meets whatever comes his way,
Believing God has willed it so,
Has found real greatness here below.

"Who guards his post, no matter where,
Believing God must need him there,
Although but lowly toil it be,
Has risen to nobility.

"For great and low there's but one test:
'Tis that each man shall do his best.
Who works with all the strength he can
Shall never die in debt to man."

—Edgar A. Guest*

I wish, I repeat, that the whole world could realize what a helpful influence the Mutual Improvement Associations are upon our young people—leading them from the low, the vulgar, and the mean, up into the realm of spirituality, leading to Christ and a knowledge of our Father. With all my heart I say, God bless the Mutual Improvement Associations from the superintendency and presidency, general boards, through the stake boards to the ward organizations. Yours is a wonderful work! It is God's work! Keep close to him and he will guide you, and that he may I pray in the name of Jesus Christ. Amen.

*From the poem "True Nobility" in the book *A Heap O' Linin'* by Edgar A. Guest. Copyright 1916, The Reilly & Lee Co., Chicago.





—Photo by H. Armstrong Roberts

A means to an end—life eternal.



—Photo by Hays from Monkmeier

Future missionary hearing his voice at MIA.

MIA PREPARES THE MISSIONARY*

by President Stephen L. Richards
OF THE FIRST PRESIDENCY

MY BRETHREN AND MY SISTERS, it is a distinct privilege to have the opportunity of appearing at this great conference of Mutual Improvement workers, and I regard it as a privilege also to extend to all of you my sincere congratulations and commendation on the marvelous work you are carrying forward. I have remarked before upon the significant name which has been assigned to you—Mutual Improvement. Improvement is the law of life, and mutuality is the true law of association, so that there is embraced within your very name some of the highest and noblest objectives that one could ask for an organization, and I believe from all the reports that have come to me that you are achieving the lofty purposes that were held in mind for your great establishment. So I do commend the general, the stake, and the local officers upon the excellent work being done.

When President McKay indicated to me yesterday that I might be called to participate in this program, I asked him if he thought it would be appropriate to mention here the great missionary work of the Church. He said that he thought it would, and so my thinking for this occasion has gone in that direction.

First, I should like to report briefly that the missionary work of the Church for the first four months of this year, which is the period for which we have completed returns, in the foreign missions, is exceeding that of last year. In the stake missions it is not quite so good, measured in terms of converts to the Church. However, some of the results achieved are most gratifying. I had occasion to tell those assembled in Los Angeles last Sunday that in sixteen months there have been converted in the Los Angeles Temple District through the stake missions, and the two missions, the major portion of whose territory

is embraced in that district, 6,000 people—6,000 new members of the Church of our Lord. It seemed to me a remarkable accomplishment, and while I recognize that there are perhaps more extended opportunities in that area than in some others, yet there is still a great work which can be accomplished in our home towns in the communities where we live.

Some have thought that in many places the point of saturation has been reached, that we have approached all of our non-Mormon neighbors, and that we have contacted them to such an extent that we cannot expect further results. I wish all of you might have had some of the reports that have come to us resulting from continued and repeated visits to those who at first have shown disinclination. I would like to urge among all those who are interested in stake missionary work that they do not give up, that they attempt to bring the blessed principles of the gospel to all of their

*Address given at the general session, MIA conference, Sunday, June 16, 1957.

neighbors and seek ways of finding an audience with them.

Now, with reference to our foreign missions, we have a goodly number of missionaries in the field, and I have said the results are good; but we have many releases, many places to fill. I am grateful to think that a missionary system has been evolved by which our mission presidents establish in the various missions new branches of the Church. Sometimes they are very weak from the standpoint of the presence and membership of members of the priesthood. Sometimes they are conducted wholly by missionaries, but they furnish the nuclei out of which future great branches of the Church may eventuate. So, we need replacements. We need hundreds and thousands of replacements in the missionary service, and I wish, that you would be good enough to put before the young people of the Church the opportunity of preparing themselves for these replacements, to go out to help to carry forward and extend the great work which has been accomplished by our missions.

I think you are all aware that we have in latter years evolved a missionary teaching plan which is calculated to give to the investigator a comprehensive knowledge of the truths and principles of the restored gospel, one which involves also the great principle just enunciated by Brother Romney, teaching with the spirit and teaching with testimony. It gives an opportunity for preparation and an opportunity for carrying forward a program in which all of our missionaries may participate. Many of you have been through the mission home. You know that as best we can in that very short period of time we try to give the outgoing missionaries something of a concept of this program, how to carry it forward, how to teach the pure knowledge of the gospel and bring the truth into the lives of souls hungering for the truth.

All of the organizations of the Church can help in that program. I can think of no more worthy common objective for every organization of the Church—priesthood quorums and auxiliary associations—than to concentrate on teaching the gospel in such a way that they who are the beneficiaries of that teaching may be able to go out into the world and bring converts to this great cause. That is one of the primary objectives of the setting up of the kingdom of

our Lord. It is to provide an opportunity for all our Father's children to know the truth, to embrace it, and to identify themselves with his kingdom in preparation for their exaltation in the hereafter, and that common purpose can be served by every organization if it will but deliberately and purposefully set itself to the preparation of missionaries.

I think the Mutuals have a great part to play in it. One of the things that we need in our missionary system, aside from an inspired knowledge of the truth, is personality—a personality of missionaries which shall enable them better to approach the people whom they meet. We need—I need not say a college education always—but we need people of refinement. We need people who have sufficiently clear and sufficiently acceptable language to give these great principles of truth in clarity. We need people whose manner and whose deportment stamp them as being representatives of a great cultural and beautiful cause.

I do not believe, my brethren and sisters, that the language of the street and the slang of today is good terminology for the presentation of the sacred principles of truth. I do not think that the common parlance of many people is good language of prayer. I believe that we need to seek for proper expression of these lofty ideals and great principles which are the most precious of all the things that can come to men and to women, and it grieves me to think that some may offer obstacles in the presentation of this message by their very deportment, by their lack of understanding and congeniality which makes them nonacceptable to those to whom they go.

I do not think that dancing and drama are the ends and objectives of your organization, and I think you do not believe that they are. They are but means to an end. They are but the servants of culture and refinement, not only of language and of conduct, but also of soul, and you can use them advantageously in the preparation of these great ambassadors of truth who go forth to teach the gospel to our Father's children.

But then of course, even of greater essentiality is character, sincerity of purpose and life, conformity to the truths which we seek to teach. I hope that you can endeavor to make all of the young people of your association conservators of the virtue,

the refinement, and the true manhood and womanhood of the Church, and I hope that you will be able to make variations and deviations from these true virtuous principles of life become unfavorable, unacceptable to the youth. I know that the youth can teach each other. I know that they can have an influence oftentimes which adults cannot exercise, and I would like to see our youth of your association charged with the obligation of conserving those high ideals and lofty principles of character among all and to make it unpopular to deviate from them.

We need worthy representatives for the Church, my brethren and sisters. Help us to secure them. Help us to prepare every young man and many of our young women for the calls that will come to them, so that when they go from the headquarters of the Church out into the various missions all over the world, they will go with conviction, with purpose, and with the equipment which they need to be worthy representatives of the high and lofty cause with which we have the honor to be identified.

Then, I wish you would assure all of them who may go that a satisfaction awaits them in the performance of honorable and good missions that may be derived from no other source of which I am aware, the satisfaction of having been instrumental in bringing the truth—pure knowledge, the scriptures define it—pure knowledge to them who seek knowledge, and of bringing souls into the fold of Christ. It is only by the accretion of our numbers from within and without that the kingdom grows, and as we grow and use good influence we can touch the world in larger measure. Surely it is a worthy objective to have the aim of enlarging this Church and kingdom in the earth, and one of the greatest means of accomplishing that is through good, competent, effective missionary service.

The Lord bless you that you may help us in that endeavor, and help us so to stimulate our youth that they may look forward to the marvelous opportunities of serving their fellow men, in bringing the truth to them, and in helping them to ally themselves with the greatest cause in this earth. I pray that the blessings of the Lord may be with you, and I do so humbly in the name of Jesus. Amen.

by Dr. Antone K. Romney

PROFESSOR OF EDUCATIONAL ADMINISTRATION, BRIGHAM YOUNG UNIVERSITY,
AND PRESIDENT OF THE BRIGHAM YOUNG UNIVERSITY STAKE

A Challenge to Parents

SPIRITUAL NEEDS OF ADOLESCENTS

IN ORDER BETTER to encourage our young people to live in harmony with the gospel of Jesus Christ, perhaps the greatest objective of Latter-day Saint parents, we should know something of the spiritual needs of youth. It is difficult to state exactly what they are. There are at least three needs, however, which are very closely related to the intangible spiritual development of young men and women and their relationship to God.

The first spiritual need is experience with God. If faith in God is to grow, one must have experience with him. This need exists not only in relation to God, but also in any other area of religion. Young people, to develop faith in any gospel teaching, must first come in contact with the reality of that part. This is the foundation upon which faith develops. Jesus said,

My doctrine is not mine, but his that sent me.

If any man will do his will, he will know the doctrine, whether it be of God, or whether I speak of myself. (John 7:16-17.)

The second spiritual need of youth is a satisfying adjustment to revealed truth. Not only do young folk need

experience in the area in which they desire to develop faith, but they also need to learn to adjust to life's experiences. They must realize that some things exist regardless of their feelings toward them, and that they must make adjustments to those things which they cannot change. They must accept reality and adjust to it. For example, if a person loses an arm or leg or finds himself handicapped in some other way or has voiced an unanswered prayer, proper adjustment must be made before personality or spiritual growth can be complete.

The third spiritual need of youth is proper balance between success and failure. After a person has obtained experience and has made some adjustment to that experience he naturally must attain some success in his efforts, and this success must be accompanied by a symbol of success. He must have enough success and receive symbols of it sufficiently to know within himself that he is progressing toward his objective. If he has faith in God and does the will of the Father, he is promised that success and symbols of success will follow, that eventually he will know within himself that God lives.

In training boys and girls in spiritual matters, parents must therefore (1) give them experience in spiritual things, (2) assist them to adjust to these experiences, and (3) provide situations in which there will be a proper balance between success and failure.

If parents are to provide youth with all their spiritual needs, they must contribute to increased self-direction. This self-direction or creative effort is perhaps the highest of the spiritual developments toward which we strive in this earthly experience. Jesus said, "Be ye perfect." (See Matt. 5:48.) What could be more perfect and more creative than our Father in heaven? Everyone should strive to develop creativeness in the realm of spirituality. Jesus has revealed the key to spiritual development in that he has indicated the plan, and no one can be mistaken by following his plan for character development.

The youth who lacks experience in spiritual matters, who has not come to terms with reality and has not had success in religious life, will not have confidence in his fellow men nor in God. His emotional insecurity will

THE IMPROVEMENT ERA



—Davis from Monkmeier

"Our greatest opportunity as parents is to assist our children to obtain a deep faith, a true confidence in God. . . ."

be reflected in symptoms of intolerance, arbitrariness, unkindliness, and other attributes which are directly opposed to the meekness and humility which were exemplified in the life of the Savior. Paul said:

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. (1 Tim. 6:9-11.)

When spiritual needs are unmet in the lives of young men and women, emotional maladjustments arise, and unpredictable anti-social behavior is often pursued in an effort on the part of the unfortunate individual to obtain satisfaction for these unmet needs. Wise parents will readily recognize the symptoms of unfilled spiritual needs in their children. They will recognize stubbornness, intolerance, lack of confidence, and insecurity, and they will know that these are symptoms of lacks which, if handled wisely, may vanish in pro-

portion to the extent to which they as parents can provide wholesome situations towards meeting them.

Usually a Latter-day Saint teenager who has been active in the Church will have developed real religious integration with life, its meaning and purpose. His attitude toward God and his fellow men should be by then be consistent and should be of such a nature that he has confidence and faith. However, this attitude does not come automatically—it must be attained; it must come gradually after much seeking and experience. Perhaps our greatest opportunity as parents is to assist our children to obtain a deep faith, a true confidence in God and the purpose of life here upon the earth.

Youth may have a tendency to experiment with sacred things. If we are wise parents we will not be discouraged with such an attitude of experimentation, but will, with love and understanding, help our children to understand sacred things, and will know that in order for them to gain confidence in spiritual things they must experience their own successes. Youth strive desperately to learn principles of conduct which will guide their actions. They are anxious to

acquire ideals and moral standards which are safe and which will bring happiness.

God has often revealed great religious truths to adolescents, perhaps because they are still growing spiritually and are looking for truth and for religious standards to guide their lives. Every normal youth is anxious to find his place in this life and in eternity. Faith, repentance, charity, love, tolerance, are some of the goals toward which they are striving, and parental example and guidance in spiritual matters can make it possible for them to have confidence in their ability to achieve.

Adolescence is a period of life of which deep religious insight is characteristic. Youth is qualified for great religious experiences. The spiritual development possible is seen in the great missionary work of the Church and in the deep testimonies of Latter-day Saint boys and girls.

It is our responsibility as parents to understand our youth and where possible to guide them toward spiritual growth, remembering always that the Prophet Joseph was only fourteen when he received his first great revelation.



TO BE A KING

by *Hugh J. Cannon*

A FORMER EDITOR OF THE ERA

The picturesque hillside city of Nazareth, where the Master spent most of his early years. . . .

—Religious News Service Photo

PART VI

SYNOPSIS

David, a descendant of John Hyrcanus, the founder of the Jewish monarchy, is a pretender to the throne now held by Herod Antipas. David and his friends attended a party at the palace—a party at which the dancer, Salome, asked for the head of John the Baptist. As the head was brought in, David in anger rebuked Herod and left the palace, taking the girl Ruth with him. Later, Ruth's friend, Martha, tells of a carpenter from Nazareth, whom some are already calling a prophet, who has a following in Galilee. Events have progressed until David feels that the throne is within his grasp. David would now like to follow the new Teacher, but Ruth is not so inclined.

IMPETUOUSLY Ruth exclaimed, "This man is an impostor; he would rob me of your love, and I never want to hear him spoken of again!" Overcome, Ruth burst into violent weeping.

"Ruth," David said after a long silence, "I would much rather die than cause you sorrow. Until tonight your wish has been as a law to me; but now, instead of regarding your request, I ask you not to hate the Nazarene, who deserves no one's ill

will. Promise that you will never forsake me, for I love you more than life."

After a pause he continued: "Suppose I decide to reject the counsel given me. Is it possible for me to remain as I am? No soul can listen to the counsel of this man and remain unchanged. One hears a divine suggestion and elevation or the reverse ensues. It cannot be otherwise. So the question is not, Can we be satisfied with me as I now am? but, Will we be satisfied with me as I will be after having failed, through cowardice, to respond to divine call?"

The girl clung to him, frightened at the intensity of his feelings, which prevented him from continuing.

"David, David, you are losing your reason. Tell me what has come over you!"

"It was not my intention to mention this matter tonight," he said with an attempt at calmness, "still less to enter into an argument over

it; but what can a man conceal from the woman he loves?"

"Nothing, I hope."

"And you want me to lay bare my heart before you?"

"Yes, David, please do."

"Ruth, I believe with my whole soul that this mysterious stranger is the promised Messiah, and when he said to follow him it was as the voice of the Almighty which spoke. Believing thus, what am I to do? To obey means disgrace, loss of honor, of friends, perhaps even of you, the abandonment of lifelong dreams. But to disobey! Who but a prophet can foretell what that means?"

"My beloved," cried the distracted girl, "you are ill! Let me call help."

"No, I am neither ill, nor is my mind unbalanced, though it has had sufficient cause to be." The pathos in his voice and his livid face gave evidence of such keen suffering that Ruth was ready to weep.

"But surely he does not intend his

THE IMPROVEMENT ERA

words to be taken so literally," she said imploringly.

"His words were final and admitted of no more argument than the mandate of the Creator when he said, 'Let there be light.' Stupendous events are in progress and are not to be impeded by such as I."

"But, David, my own beloved, say you will not leave me," cried the girl, clinging to him passionately as if fearful of his immediate departure. "Promise to abandon all idea of following this man. Honor him, give him money if you think he is deserving, but anything more than that will bring ruin to us both. You, with your brilliant future, must not be destroyed for such a ridiculous cause."

David drew Ruth's arm through his and led her in silence up and down the flower-scented walks. His intense nature was capable of feeling joy or pain to the fullest extent, and now he betrayed the depth of his suffering.

"Your silence distresses me, David. You will feel better if you promise to give up all thought of following such unwise counsel."

"I cannot hope my words will distress you less than silence," he said slowly. "My mind tonight is in such disorder that I can promise nothing for the future."

The girl sprang from him, amazement and terror almost overpowering her. She held her hands out but withdrew them quickly with a shudder.

"Do you mean that you may abandon me for this miserable impostor who is homeless and cannot divert from himself and his followers the scorn and hatred of the rabble?"

"Ruth, do not be hasty. You do not understand—"

She interrupted with an impatient gesture. "Surely it is I who should urge deliberation. You are choosing, and without mature reflection, a course which must result in shipwreck."

"That is exactly what I am not doing," he replied positively. "If the Nazarene stood here and declared solemnly that perfection can be obtained only by following him, I would not promise tonight to do it, because I could not do so sincerely and intelligently."

"Then why object to promising me?"

"Because I have been so marvelously impressed by all that has occurred. I would not dare say this to anyone

else, but I have gladly deferred to men of age and experience, with the thought that age and experience will do even more for me. But this poor carpenter, very little older than I, towers above me as yonder majestic tree above this tiny flower. Even his disciples have a power with them, unfathomable and greatly excelling anything I have ever seen. Uneducated as some of them are, I see in them a form of greatness of which I have been ignorant."

"But tell me, why does this person demand so much of you, and what is his purpose in traveling about like a beggar?"

"Those are points, and there are a host of similar incongruities that I cannot explain. He is a king without a court or even a habitation; he is greater than the laws of nature, controls the laws of death, and converts throngs of people by his simple words; but his greatest works are among the despised of the earth. How wonderful it would be if he appeared in glory as we have expected!"

"But your reason must convince you that the Messiah will come to reign—not to be spit upon and reviled."

"Reason scoffs at the suggestion that the eyes of the blind can be opened by a word, Ruth, and yet I myself have seen it done."

"You must be in error," persisted the girl. "The Messiah will come in glory and all men will hail him as king. This man, at most, is a prophet who has no right to command you whose duty it is to command others. You asked me to make a promise, but for your own safety I desire your pledge to renounce this man and his views and strip yourself of all belief in him. David, my sweetheart, you will surely do this for one who would, without hesitation, give up life for you?"

The young nobleman's tense face indicated a supreme struggle. He seemed scorched and withered by the heat of internal conflict. Indecision, a quality foreign to his nature, was now apparent. The girl seemed very far away, and he stretched his arms as if to draw her closer, but she moved away from him.

"Come, David, I await your answer."

After some moments he aroused himself as from a dream and said firmly, "I cannot renounce God."

"It is blasphemous to speak thus. The Almighty has no part in this

matter. You are choosing between honor and degradation, between a throne and beggary, between an imputed pretender—and me."

"Oh, Ruth, do not say that! Can you not see I am groping in darkness, stumbling, falling perhaps into an abyss? I need a steady hand."

"Mine are extended to you."

"Only the Almighty can, in this crisis, direct my footsteps."

"But you reject the guidance which heaven does send, my counsel confirmed by your own reason. Your influence, already great, is about to be enlarged. But instead you will desert your duty and leave the way open for Herod and Zebulon. It is wicked even to consider it."

"But if this is the Messiah who speaks, my cherished ambitions then become vulgar and low, and I have sold my birthright for a mess of pottage. Satan offers momentary pleasure and honor at the price of eternal pain and disappointment; the Almighty offers momentary pain and abasement rewarded by eternal happiness."

"David, one's honor, one's good name are precious; do not cast yours to the winds. If knowledge of this goes abroad you will be dishonored; your friends will forsake you; and Father Elihu will consider it a personal disgrace. The plans of your deceased parents will be frustrated. Think of your mother, David, the mother who adored you, of the disgrace you are bringing upon her name. Then think of me, for without your promise (and it breaks my heart to say it), I must withdraw my consent to be your wife."

"Stop, Ruth, do not go that far!"

The girl was weeping bitterly. His face was as white marble.

"Ruth, my sweetheart! Tell me you do not mean what you said."

Overcome by grief, she could not reply until the question had been repeated.

"Yes, I mean it," she said between sobs, "and it will literally kill me, for I cannot live without you."

She watched intently the convulsive working of his features. At last he dropped her hand which he had been holding.

"What an ending to a day so full of hope, what an ending indeed! Ruth, I can make no promise tonight. Perhaps later, perhaps never, I may think and act in a manner that will accord with your wishes. If so, I

(Continued on page 654)

The Spirit of Co-operation



Spencer W. Kimball

by Spencer W. Kimball

OF THE COUNCIL OF THE TWELVE

EDITOR'S NOTE

This is the third in a series of articles in which General Authorities write features in co-operation with the Presiding Bishopric. It is hoped that each family will read these articles in preparation for the visit of their ward teachers.

MAN CANNOT walk alone. He is dependent for food—for his power of locomotion—his very life. There is little, if anything, that he can do alone. He could not accomplish his birth, nor lay away his body, nor perform any bodily or mental functions without help. Man could not move an inch toward his salvation without help, nor could he attain his exaltation, even though work is an important and an indispensable element to attain that goal.

Of all newborn creatures, can any be more helpless than the human being? Without care, he would be a victim of hunger, thirst, disease, and exploitation and would succumb almost as soon as he was born. Someone, other than himself, must feed and nourish him, clothe and shelter him, protect and train him.

He is dependent on his creator for his never-ending life as well as for the mortal part. Without the resurrection of Jesus Christ he could never live again after the physical death, and without the atonement of Christ he could never progress. His sins would weigh him down.

A story is told of a colored teamster in the days of the freighting wagons about a century ago. Bored and with time on his hands in the long hours of driving, he came to play with his

long leather whip, eventually becoming quite an expert. Driving through the rocks and trees, he would flip off a blossom or a small branch and sometimes a lizard sunning himself on a rock, or a horsefly in the air. As he and his assistant proceeded one day a large bumblebee lighted on the rock ahead, and the assistant, pointing to the bee, said: "Why don't you pick off that bumblebee, Mose?" And the answer was much to the point. "No, sah. Dem bees is organized."

Organization and group effort bring protection. "Divide and conquer" has been the strategy of many generals. Combine and gain strength. In every phase of life strength is attained by co-operative effort. One can break ten sticks one at a time who could not possibly break ten sticks together.

Someone, other than himself, must bless and teach a man and give to him by physical process the new birth of water and spirit. Another must ordain him. Many participate in his endowment and an authorized key-holding priesthood member must perform the ceremony which opens doors to exaltation.

The family life of a Latter-day Saint is a co-operative effort: sweet, lovable interdependence where in unselfish vein parents and children co-mingle

their energies and efforts for the good of all. The parents sire and bear the child. The father earns the means with which to feed, clothe, shelter, and educate it. The mother prepares and serves, clothes and trains the child. The brothers and sisters all contribute to the total living adventure of each child. Each does chores, baby sits; in turn helps clean, prepare, serve. Each of the family members participates and leads in family prayers as directed by the family leader, the father. The older ones tend the little ones, prepare them for bed, dress them and comfort them. As they are able, the children contribute toward the family living.

The Church program is a co-operative one. All families contribute to a general fund through the ward and stake to the Church by turning in the value of two or more meals a month to the fast offering fund from which bishops relieve want, suffering, and misery.

Some members sing in the choir, others administer and pass the Sacrament, still others teach classes. One mother serves the many children, her own and others, in Primary, while another mother serves in the Sunday School or trains in MIA or helps the mothers in their home life through Relief Society.

"Numerous Church projects are made possible by mass effort. . ."

—A Lamberi Photo



THE BEST musicians play the organ and direct the singing; few families have an accomplished organist.

The most spiritual and well-trained teachers are made available; the most able and capable leaders are thus obtained for every department.

Few parents could afford to build for their own little families a school building and employ a competent teacher to train their children. So a contribution is made from all the people, and public-minded citizens administer the funds and build and employ instruction and get the children taught.

No man could teach well all the things young people should learn. So one teaches mathematics; another, languages; another, engineering; another, medicine.

No man could be expert in building roads, auditing accounts, administering the healing arts, directing an army, and legislating. Each has his talents which he develops to the last degree, and society gets the benefit of expert service from many sources in every line.

A meeting place is necessary, and all members co-operate in building it. Men and boys dig foundations, mix and pour concrete, lay bricks, nail on boards, shingle roofs, paint and trim, as well as contribute money

with which to build the community house. The more favored are generous and pay much more than those with financial limitations. All occupy the building together without discrimination of position or wealth or the extent of their contribution.

"Faith without works is dead," says James. Properly, all contribute labors and services and funds. Everyone, regardless of size or age, who earns small or larger amounts, pays his tithing—the just and equitable law of sacrifice and bounty. It not only tests the faith of the payer and assures him limitless blessings but fills a reservoir with funds from which amounts may be drawn by the proper authorities for many useful purposes, each again requiring co-operative action. A chapel is needed in South Africa, and to the smaller amount subscribed by the local members, there comes from the tithing reservoir the larger amount to pay for the edifice. In Chicago or Macon or Tucson or Missoula, or in any other of the thousands of branches and wards, the accumulated funds from the reservoir come to bring blessings which otherwise would be out of reach for the individual community. A temple is needed in Europe for the tens of thousands who cannot travel nor emigrate to the United States, and a

channel is opened and co-operative funds flow to build, equip, and administer a temple there.

A school is required for young Mexicans, otherwise deprived, and the reservoir is tapped, and buildings are constructed, teachers employed, and youth trained.

A fertile field for 'proselyting' develops in a foreign country, and another faucet is turned, and wealth is drawn to buy property, establish a mission home, and pay return fares for the numerous missionaries who also, in a grand co-operative effort, proselyte and bring thousands into the Church yearly.

And numerous Church projects are made possible by mass effort which would not be possible to each individual.

Tithing: Thus from the widow in Ogden, the little child in Finland, the young Lamanite convert in Guatemala, the rich man of New York, the newsboy in Seattle, the blind woman of New Zealand come the funds in pennies and pesos, francs, and marks, for the numerous progressive and productive projects of a great organization involving a million and a half of people—all by co-operation of effort.

Man cannot stand alone nor walk alone!

THE PART THAT HANGS OVER*

by Bishop Clyde D. Sandgren

GENERAL COUNSEL AND SECRETARY, THE
CHURCH UNIFIED SCHOOL SYSTEM

MY DEAR brethren and sisters: Ever since I first became acquainted with President McKay, I have been thrilled each time he has shaken my hand. I had never appreciated how his voice can electrify a person until he telephoned me yesterday morning by long distance and asked that I arrange with my counselors to take care of ward activities and that I plan to speak here this morning. As a matter of fact, I am still in somewhat of a state of shock as a result of that conversation, although I do appreciate this privilege.

Never have I prayed more earnestly or humbly for guidance and inspiration than has been the case since that telephone call, and I also ask that each of you lend your spiritual support as I approach this assignment.

May I express at the outset my appreciation for membership in the Church, for the priesthood I bear, for loving parents who taught me (by precept and example) the principles of the gospel, for a wonderful wife and children who have supported me without limitation in whatever I have been called to do in the Church, and for my present privilege of a close association and acquaintance with the General Authorities. The greatest happiness I have known in life has come as a result of Church service, and it is therefore to be expected that I welcome each new opportunity—even though some of them (such as this one today) increase the number of gray hairs in my head.

I am also grateful to be a part of Brigham Young University Stake. There have been many great milestones in the growth of the BYU and other parts of the Church school system, but none, in my opinion, has had

the far-reaching effect for good that has come from the new stake on that campus. As I have been privileged to preside over one of the BYU wards for the past year and a half, I have gained a greater appreciation of the youth of the Church—which my prior service as a bishop had not afforded. The faithfulness and devotion of these young people is undoubtedly typical of a high percentage of our boys and girls throughout the Church, but it becomes very pointed when thousands are together on one campus.

President McKay gave me complete freedom as to the subject for my talk, which I appreciate very much. If what I have to say is worthy of a title, perhaps we could call it "The Part that Hangs Over." I take this title from part of an advertisement I once saw in connection with a sale of blankets. A merchant was offering blankets for sale and emphasized their generous size by stating "The part of the blanket that keeps you warm is the part that hangs over."

This can be applied to life's relationships. Gold makes a beautiful but very cold blanket—there is no part of it to hang over. The person who is interested and active in worthwhile things, and to whom the piling up of material wealth is not the most important thing, is building the part of the blanket that *hangs over* and keeps him warm.

Someone has said that there are three types of people: The few who *make* things happen; the many who *watch* things happen; and the big majority who have no idea what has happened. I understand that this congregation today is a representative group of those in the Church who *make* things happen. You are the ones charged with the responsibility of leadership in connection with the

activity of the wards and stakes, branches and missions. You work with those who *watch* things happen and you try to make certain that everyone has at least an idea of what *has* happened. You are among those who—through service to others—are building a blanket that will be large enough to hang over. Yours is a challenging opportunity for leadership. I will take the liberty of speaking for all the bishops and branch presidents of the Church in saying that you play a *most* important role in the success of our wards and branches. Many weak testimonies of the gospel have been strengthened because of the activities of the Mutual Improvement Associations. Many converts to the Church received their first introduction to the gospel plan through the Mutual program. Many others have retained their interest and testimonies because of the faithfulness and leadership of an MIA officer or teacher.

I recognize and appreciate—with you—that the Church of Jesus Christ of Latter-day Saints gives to its members unique opportunities to participate and to develop qualities of leadership. Most, if not all, of you have been beneficiaries of the rich development thus afforded. Furthermore, you have received counsel from the General Authorities as to ways and means of becoming wise and successful leaders of the youth of Zion. Certain qualities of leadership that I consider to be important may or may not have been brought to your attention, and I shall take the liberty of referring to them briefly as follows:

1. Establish an objective: A goal gives meaning to any project. It is like the hub in a wheel—with every spoke fitted into it to make a strong and perfect circle. Without such a

*A talk given at the Sunday morning session of MIA conference, June 16, 1957.



—Courtesy Salt Lake Tribune

hub, spokes will not radiate evenly and the wheel will lack strength and may break apart on the first good bump it hits. However, given a strong hub, a surprising number of shocks and bumps can be sustained on the outside rim without serious damage. In life, it is possible merely to throw a heap of stones together, but this pile is not beautiful. We pyramid to the heights when we lay stone on stone according to a plan.

2. Believe in your objective: A bishop of the Anglican Church once asked David Garrick, the great actor, how it was possible to take fiction and produce such a tremendous effect on his audience. Garrick replied: "Because I recite fiction as if it were truth, and you preach truth as if it were fiction." A good Church leader must preach the truth with the same enthusiasm and zeal as a great actor recites the lines of his play.

3. Get the people with whom you work also to believe in your objective: A leader is successful when he gets people to do the work he wants them to do, in the way he wants it done, when he wants it done, because *they* want to do it.

4. Set the example for your co-workers to follow: Others will follow your footsteps more readily than they will follow your advice.

5. Establish teamwork among all who are involved in the project: You never work out problems by being on the outside. You must get inside. There has to be teamwork, and you can't have it if half the team is outside the stadium.

6. Don't give up if the objective is not reached in the first attempt. Triumph is just *umph* added to *try*.

7. Beware of the seven Mischievous Misses, who will throw a monkey wrench into any project:

Miss Information
Miss Quotation
Miss Representation
Miss Interpretation
Miss Construction
Miss Conception
Miss Understanding

8. Recognize personal differences in people with whom you work: Under the influence of identical circumstances and environment, one man may become stronger, another weaker, and another may wither away; for example: take a piece of wax, a piece of meat, some sand, some clay, and some shavings and put them on a fire. Each is being acted upon by the same agent, yet the wax melts; the meat fries, the sand dries up, the clay hardens, and the shavings blaze. In a sense, this is true with your leadership of people of diverse backgrounds and experiences.

9. Look *behind* each problem before trying to solve it: One day a man saw a car rolling down the street without a driver. He dashed from the sidewalk, clambered into the car, and slammed on the brakes. A second man appeared from the back of the car, puffing and complaining, "What's the big idea? I'm out of gas and have been trying to push my car to a gas station. You're the third quick-thinker I've met in the last two blocks." Leaders have the responsibility of looking behind each problem before trying to solve it—lest we bring to a halt the slow-but-sure progress of some of our brothers and sisters who are pushing hard to reach a filling station where they can refuel for greater progress.

10. Finally, but most important: Take the Lord into partnership with you in your project: I am reminded of the story of the small boy who was

trying very hard to lift a heavy stone. His father, happening by and noting the son's failure, said to him: "Are you using all your strength?" "Yes, I am," the boy exclaimed. "No," the father replied, "You are not. You haven't asked *me* for help." Don't deprive yourselves of the greater chances for success that will result from a partnership with the Lord. Like the boy in the story, we are not using all of our strength unless we avail ourselves of the help of our Father.

Certainly I realize that these are but a few of the things that successful leaders may observe with benefit. They may, however, help your brothers and sisters who follow you to build lives broad enough to have a part that hangs over.

I have somewhere heard the story of a crystal-clear, life-giving fountain which flowed forth in great volume. People in the neighborhood were filling vessels from it. Some brought large tubs, others smaller jars and jugs, and one had an old whiskey bottle. The water filled them all completely, taking the shape of each vessel.

One who had brought a tub had not cleaned it well, but as the water continued to run in, the muddy appearance changed until, at last, the tub was filled with crystal-clear water.

The one who had brought the old whiskey bottle hadn't bothered to cleanse it. The odor of liquor still hung about it, so the first water was an impure mixture. But he held the bottle in the stream and, before long, the old whiskey bottle also was filled with clear, pure, life-giving water.

We are all different kinds of vessels, each with different capacities. The gospel of Jesus Christ flows in

(Continued on page 670)

THE MORMON CONTRIBUTION TO CONTEMPORARY RELIGION*

Dr. G. Homer Durham

—Photo by Strickler of Monkmeier

IN TODAY'S world, Mormonism, so-called, may be viewed in two aspects. One is with reference to its relationship to the rest of the Christian world and to the Christian religion in general. The second has to do with the contribution it has for the non-Christian world, ranging from western existentialists, communists, atheists, and agnostics to the great religious systems of Asia, Africa, and elsewhere. This second aspect presents a peculiar problem, namely, how to present the story of the restoration to individuals who do not accept and have, in many cases, never heard of the Bible. How the message will be taken to the fol-

lowers of Buddha, to the devotees of Hinduism and of Islam, however, is only the indirect subject for this writing. More directly, what contribution has Mormonism for the professing Christian? If this is understood, something of the character of the restored gospel can be discerned against the general field of religion and non-religion.

Mormonism, in this sense, may be said to have three basic contributions to modern religion. They may be summarized as contributions to what Christian scholars call:

1. The Christological and Trinitarian questions;
2. The anthropological question; and

3. The ecclesiastical question, or the matter of organization.

I

The Trinitarian and Christological controversies have plagued historic Christianity since the second century A.D. The Council of Nicea in A.D. 325 attempted a solution in terms of the Nicene Creed. The rupturing of the Christian community, already far-advanced, was only further emphasized by this and subsequent ecumenical councils of the ancient church. The existence today of the Armenian, Eastern Orthodox, Nestorian, Ethiopian, Coptic, Roman Catholic, and other Christian churches (not to mention the Protestant offshoots of Roman

THE IMPROVEMENT ERA

*From *The Millennial Star* (February 1937).

Catholicism since the Middle Ages) demonstrates lack of success in reaching agreement. To some, the Father and the Son were identical, with the Holy Ghost a second party. To others the Father and Son were separate, though consubstantial (of one substance), with the Holy Ghost emanating from both rather than being a separate entity. In some groups, Mary was *Theotokos* (the mother of God). In others she was merely *Christotokos* (mother of Christ). While in yet others she was both *Theotokos* and *Christotokos* at one and the same time! The First Vision of the Prophet Joseph Smith, and subsequent revelations, restored clarity and simplicity in the place of this confusion. The first Article of Faith states the simple truth in plain language, restoring common sense to the most fundamental controversy in Christendom. Many members of the Church do not realize the tremendous historic significance of the work of Joseph Smith in this regard.

II

Towards a solution of the knotty "anthropological question," the Church has a similarly simple but profound answer. It is found in the second Article of Faith: "We believe that men will be punished for their own sins and not for Adam's transgression."

The "anthropological question" is the centuries' old issue in Christian theology with respect to the nature of man. Just as the question as to the nature and character of Deity vexed Christendom, so did the issue as to man and his nature. Most of the Christian world follows St. Augustine and his answer to the anthropological question, namely, that man is a product of "original sin," that he is corrupt, evil, and predestined to the ills of sin and the flesh except as rescued by divine grace; that man's history begins merely at birth, or at best conception; and that his prospects are pessimistic, except for grace. Into this confusion in which the western world had wallowed for 1500 years, the Prophet Joseph Smith brought the glorious doctrine that "Man was also in the beginning with God" (D & C 93:29), and that "... The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy." (Verse 33.) And that instead of committing a heinous crime, forever bedeviling humanity,

"Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.) Thus man can be optimistic and not be cursed with Augustinian "original sin." Instead of being a worm, however, "As God is, man may become." (President Lorenzo Snow.)

III

This clarification of the nature of God and of man provides the basis for the third great contribution, namely, the nature and character of the Church as a great social organization. If God is a great personal being and Christ his real son (demonstrating to other sons and daughters how a life may be lived); if man's true nature (having been "in the beginning with God") is clear, then the ancient problems of church organization can also be solved. The church is not an ecclesiastical dictatorship. It is not a pseudo-system of divine-right monarchy designed to enslave its members, to dwarf them by fear, superstition, or priestcraft. On the other hand, neither is it a drifting, rudderless human association, beset by anarchy, disorder; without shape or meaning. It is not merely God's church nor Christ's church, nor is it the church of any man or men. As its name reveals, it is the *Church of Jesus Christ of Latter-day Saints*. It is the church of both Jesus Christ and the people, the members, the Latter-day Saints. Its ecclesiastical polity or form of government is neither monarchical nor democratic. It is a blend of both. As Joseph Smith wrote in *Times and Seasons*, April 15, 1844: "I go emphatically, virtuously, and humanely, for a *Theodemocracy*, where God and the people hold the power to conduct the affairs of men in righteousness."

Thus the priesthood of the Church is freely conferred on all worthy male members, and its blessings fully shared, including the highest blessings of the temples, by the women of the Church. And although the fifth Article of Faith states, "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer the ordinances thereof," it is also fundamental in the practice of the restored Church that "No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church, . . ."

(D & C 20:65.) Also that "All things shall be done by common consent in the church, . . ." (*Ibid.*, 26:2.) Thus the restored Church in its polity is neither episcopal (ruled by bishops), presbyterian (ruled by elders), nor congregational (ruled by the congregation). But all three principles mesh and combine, and constitute a unique and remarkable ecclesiastical polity, one which provides adequate authority without destroying individual freedom and liberty. Thus the Church's claim to "divine authority" is not a claim to dictatorial, authoritarian, or arbitrary rule. We claim that "the rights of the priesthood are inseparably connected with the powers of heaven." But the same scripture imposes the basic limitation "that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." We can be ordained, "but when we undertake to cover our sins, or to gratify our pride, our vain ambition," or to become dictatorial ("exercise control or dominion upon the souls of the children of men, in any degree of unrighteousness"), then the priesthood and authority of that man is withdrawn. Or, as this basic scripture, which involves the "constitutional law" of the Church, recites: "Amen to the priesthood or the authority of that man." (See *Ibid.*, 121:36-46.)

Thus the basic law of the Church reflects fundamental doctrines with respect to the nature of God and man. The glory of God is intelligence, and men should strive to be like God. The pattern for human relations set for the Church should become a model for the human relations of all society:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned." (D & C 121:41.)

If the nations of Europe, Asia, Africa, America, and the islands of the sea would follow this pattern, we could visualize a new world. This, then, is the second aspect of Mormonism in the modern world: To bring the message of God's and man's nature, of the nature of organization, to the world so that no power or influence is maintained except by persuasion . . . and by love unfeigned. This is a large order to fill, in which every member must play an intelligent part.



THE EXECUTIVE

by Sterling W. Sill

ASSISTANT TO THE
COUNCIL OF THE TWELVE

—Photos by H. Armstrong Roberts

CERTAINLY the most important part of any success is the leader. He is the one who works at the head and carries the responsibility. He is the executive, the one who puts the program in force. He is the one who guarantees accomplishment as well as the success of the other members of the organization. If the leader really leads, accomplishment is assured, for "as with the priest, so with the people." Marshall Foch once said that it was not an army that crossed the Alps, but Hannibal.

The dictionary says that the executive is the one who executes. He is the "guarantee" that the work will be done, not only effectively, but also on time. The word *executive* literally means to follow out or to pursue, and is a very appropriate description of a good executive.

The executive is the one who determines goals, devises strategy, decides on methods, blueprints accomplishment, and provides suitable motivation. The executive is responsible for the climate in which success may grow. In business or in the army or in the Church, the *esprit de corps* doesn't usually bubble up from the bottom; it filters down from the top. An organization tends to be what its commanding officer is, and the best executive is the one who can most nearly release the full potential of the entire management team. Maximum success requires that every member of the team must be kept at his best, for

when one falls down, he tends to pull the team down. One basketball player can lose for the entire team. That is also true in Church work, where there are no one-man teams.

It is the responsibility of the real executive to prevent failure before it occurs; therefore, he must be familiar with the reasons for failure. Aristotle once said that we never really know a thing until we know it by its causes. Every success and every failure has a cause, just as does overweight or indigestion. And the function of the effective executive is to destroy the eggs of failure before they have time to hatch. He constantly guides his organization toward the predetermined goal.

Recently a man related a boyhood experience on the farm. His father hauled sugar beets to the factory in a wagon drawn by four horses. The boy held the reins while the wagon was being loaded until the load began to get heavy. Then the father took over the driving, because the horses could pull more with the father holding the reins.

With horses or with men, the ease with which the load is moved is determined in large part by who holds the reins and how. A skilful driver knows how to communicate to the team by means of the reins, his voice, manner, etc. He makes accomplishment easy, because the members of the team are then able to co-ordinate their efforts and work in unison. Even

horses soon learn to have confidence in a capable master. They know that he will not ask anything impossible or unreasonable. But they also know that he knows the maximum effort of which each is capable, and that he will not tolerate a balky or a lazy horse who would destroy team efficiency.

When the father held the reins, the horses were at their best. They were organized and united. Their spirit was at its peak. They knew that the one holding the reins acted in their best interests. It is the same with a good executive. Everyone is inspired by his ability, fairness, and purpose. The team is stronger than the total of the individual members. Each draws strength from the other.

Ernie Pyle, the late war correspondent, said that "nine-tenths of morale is made up of pride in your outfit and confidence in your leaders." But morale and accomplishment both break down when the leader lacks competence. Yet it is a very common thing to see otherwise good men fail in their executive function. They may have great faith, but no competence. They may have a testimony, but they just can't seem to get the job done. God cannot be served by incompetence.

"Are you able," said Jesus to his followers, "to drink the cup that I shall drink of?" (Matt. 20:22.) In addition he might also ask of us: Are you able to get the enlistment work

THE IMPROVEMENT ERA

done? Are you able to get spirituality to grow in the hearts of people? Are you able to get accurate reports in, and on time? Are you able to carry your share of the responsibility without always being reminded? Are you able (so to speak) to get the ship into port? God is best served only as we develop our talents and are able to eliminate failure and all of its causes.

After the French had been conquered by the Nazis in June 1940, Marshal Petain, referring to the years before the war, announced this requiem over a lost France: "Our spirit of enjoyment was stronger than our spirit of sacrifice. We wanted to have more than we wanted to give. We tried to spare effort, and we met disaster."

Sometimes our purpose is conquered by evil, for the same reasons,



and we may eventually find ourselves face to face with a far greater tragedy than overtook the French, if we fail in our "stewardship" because "we were not able." In the work of salvation, mere goodness is not enough; we also need ability and know-how, and the determination to follow through.

In our day the Lord pointed out one of the greatest sins of the sectarians when he said, "They draw near to me with their lips, but their hearts are far from me." The worst blasphemy is not profanity, but lip service. This great evil still walks up and down among us, seeking to destroy us. Like the vine-dresser's son, we say, "I go," but go not.

Mostly we are only partially faithful. So often we choose to walk the easy pathway of minimum performance; whereas the work of God demands our best effort. It was not a

"fractional devotion" intended by the line of scripture saying, "see that ye serve him with all your heart, might, mind and strength." (D & C 4:2.) God re-emphasized the importance of our spiritual success when he said, "It would be better to be drowned in the depths of the sea, than to offend one of these little ones." (See Matt. 18:6.)

A good leader must be expert in human engineering, inasmuch as the most important problems in the world are human problems. A recent survey indicated that of all of the automobile wrecks where lives were lost, four percent of the wrecks were caused by mechanical failure and ninety-six percent by human failure, indicating a far greater need for human mechanics than for auto mechanics. The air force maintains "flight surgeons" to keep men at their best and to "ground" them when inefficiency warns of failure.

The leader in Church work is supposed to bring men to their best and then keep them there. His job is to draw ideas from others and help to perfect their knowledge and purpose. He must be able to induce their greatest effort. He is responsible for team integration and balance; for getting average men to achieve above the average. Every member of the group suffers a character loss if the leader lets down so that the program does not go over.

Executive ability is the most valuable known ability. Workers always do better with a good leader; for example, it has been proved many times that a sales force under an ordinary leader will sell only a fraction of the goods that can be sold by the same sales force under a leader who can maintain high morale, promote a sense of responsibility, give effective training, and provide stimulating supervision and motivation.

With good leadership, the Aaronic Priesthood boys of one stake get five times as many awards as the same kind of boys do under poor leaders. Missionaries make more converts when they are better trained and more effectively led. And in a ward where a bishopric is effective in its executive and administrative functions, many more people may qualify for the celestial kingdom. What ability is greater than this?

It is comparatively easy to secure technicians or skilled workmen, but real executive leadership is a quality of a higher denomination. The executive must know many things. He must know how to work on his own power. He must be able to develop the ideas and harness the imagination of others. It is the job of the executive to think, plan, invent, direct, check, and inspire. He watches the sky for enemy aircraft, so to speak. He knocks down the problem before it drops its bombs. He pours oil on the troubled waters. He has a high sense of honesty and fair dealing. He must be a self-starter, a good manager of himself, and set a good example. He must be loaded with industry and an expert in human relations.

Walter Gifford once said, "The successful general is one under whose leadership the staff, as well as the rank and file, will work and die with enthusiasm." History tells us that the very presence of Napoleon meant a victory for his soldiers. In his presence his troops could not be defeated. The Duke of Wellington estimated that the presence of Napoleon on the field was the equivalent of a reinforcement of a hundred thousand additional men.

Because this ability is so all-important, we ought to do more about developing it on every level of Church responsibility. This can be done through thorough training, constant study, thoughtful effort, and helpful experience. Leadership cannot be placed upon one's shoulders like a mantle. It cannot be bestowed. It can only be acquired. One cannot become an effective executive merely by being so designated. Executive ability is something that each must bestow upon himself. And even then, it is only available on a temporary basis. You cannot own it; it is only yours for as long as it is continuously earned. When the leader begins to slip, morale and accomplishment begin to slip also. When the leader improves, the work of the Lord over which he has charge will prosper accordingly.

What a thrilling thought, that we may qualify as executive officers of the Lord, assigned to put his program in force in the lives of people!

Following are some suggestions for

(Continued on page 664)

THESE WERE TWO reasons why we chose the heart-shaped piece to stop and rest at. First it was the only square rod of green grass in that corner of Wyoming where we could lie on our backs and study the floating clouds. Also, it had a deep-cut wash along one side where we could put the horse so we could climb onto his back again when our rest was over. We weren't allowed to ride a saddle yet. Nobody under ten was allowed to ride a saddle. If you fell off, you might get your leg caught in the stirrup. And if you "got thrown," you might get hurt on the saddle horn. Snooks was gentle enough ordinarily. He wasn't afraid of anything but wolves and lightning. Wolves didn't usually come out in broad daylight; and lightning wasn't likely on such a clear blue-and-white morning.

We had been sent up the draw, Rachel and I, to find Mabel, a cow that was ready to calve. We always looked at the heart-shaped piece first because there was the little patch of grass, the tiny spring that kept it alive, and the wash alongside where an animal could find privacy. It offered food, water, and shelter to a calving cow.

But the cow wasn't there, and we would have to look on farther up the draw. Still, the morning was young and the grass was inviting, and there was no one to tell us that we might not slide off the horse and take a few minutes to lie down on our backs and visit with the quiet clouds overhead.

Rachel was two years younger than I. Later on in the summer she would be eight. She was very brave and had a lot of good sense for her age. I always wished I were more like Rachel. She had had vicissitudes and had overcome them. Vicissitudes were the scars where her hands had been frozen two winters before. Her hands were still bent, and her fingers were still tender; but that was the way vicissitudes left a person. She had emerged from her suffering with a little more wisdom and patience than I was ever able to acquire.

We lay down on the heart-shaped piece, and I buckled my hands under my head. Rachel buckled hers over her chest because her hands were still tender. Snooks cropped away at the short grass, and we were glad that he could have this refreshment. He was such a dependable good horse. There was a smell like hay-



Snooks reared to his tall hind legs, and his forefeet tore at the air. When those forefeet hit the ground, it was to dig in for a mighty leap, and Snooks was off up the draw in the opposite direction from home.

THE BIG

FIRST OF TWO PARTS

ing time about the new grass. Snooks blew his breath in little snorts where the grass broke off. We took strength from Snooks' big steady proximity, and breathed in large unafraid breaths. We dug our toes down into the grass. In no other place for miles around could bare toes make any impression on the ground. Iron-shod hoofs sometimes left little parentheses between the cactus and the sage. But smaller, softer feet left no traces.

It was good to be at the heart-shaped piece. There was no need for talk. There was no need for sound. We had the quiet music of white clouds trailing their arpeggios against blue sky. But we had to go again—so we climbed on Snooks' back.

And then it came—a ripping, ugly, terrifying wail, ending in a throaty, guttural abruptness. Snooks reared to his tall hind legs, and his forefeet tore at the air. When those forefeet hit the ground, it was to dig in for a mighty leap, and Snooks was off up the draw in the opposite direction from home. I had the reins well in hand, and Rachel behind me had her

tender hands locked firmly around my waist. We were not allowed to run a horse; but we could not have stopped him. He looked neither to the right nor to the left. His neck reached out and fastened onto space and pulled his big body forward.

It could have been an hour that he ran—we didn't look at the sun to measure the time; but we were miles away from the quiet heart-shaped piece when we stopped. We were up on top of the wide plateau in the strange vast country known as the summer range. A little farther and there would be herds of sheep, summering. Neither of us had ever been that far before. The wind blew steadily, but as there was no obstacle for it to try its muscle against, it blew on quietly.

We knew that we must rub the lather from good old Snooks. He stood facing the wind, docile and quivering, with his head down low against the ground. We sat there for long minutes, sliding our wet legs over the soapy lather of his sides. If we got off, we might have to walk for

THE IMPROVEMENT ERA



NOISE

by Ora Pate Stewart

miles until we could find a boulder or a wash so that we could get back on. We didn't know this country. We might have to walk a long way. But that was for the future. The immediate was to dry our foamy friend so that he wouldn't get pneumonia. We slid to the ground on wobbly legs. But what to dry him with? We didn't even have a handkerchief. We had the coveralls that we stood up in. Rachel was as big as I was; but I was older, so I gave the orders. She was to take off her coveralls.

I rubbed and combed and patted and smoothed along with the grain of him, wrung out the coveralls, and rubbed again. His hide rippled loose along his neck and sides, and the muscles of his shoulders and hips rippled from deep inside. But he was coming clean. He still breathed with mouth open, and there was foam on his mouth and bit.

Absorbed in my work, I did not notice the approach of a rider behind me. He came from the windward,

but I didn't even hear his horse's hoofs.

"Sí, sí—Buenos días—As you say, good morning!"

I turned quickly and looked up at a smiling Mexican sheepherder leaning down toward me, doubling forward over his rifle on the saddle horn. I tried to think of something nice and Spanish to say to him. And all I could think of was *frijoles*.

"Sí, sí!" he exclaimed delightedly, "eet ees as you say—time for eat. Sí, sí—we eat *frijoles*. The leetle señoritas they weel come to my humble hacienda—no? Thee horse he ees much weary. He ees much wet."

His humble hacienda was a sheep camp another couple of miles windward. Little señoritas should never go to a sheep camp—no. But it was now close to dinner time, and we didn't want to hurt his feelings. Snooks would have to rest; and we must find some water for him.

Rachel told our friend that we were looking for a cow and a calf.

The Mexican shook his head sadly.

"No cow she ees come. A beeg cat she come. She keel my sheep. She tear my poor dog. My dog I shoot. All day I luke for beeg cat. She ees leave no tracks for Pedro. No tracks but for teeth. Tonight my poor leetle dog he weel not whine. Tonight the cat she keel my sheep. Poor Pedro he ees much unhappy."

We had heard the menfolks talk about Pedro. He was the Benton brothers' man, and he was brave and dependable. For twenty years he had herded Benton sheep. Little señoritas would be safe with Pedro.

"We weel eat *frijoles*," he said.

"And Pedro he weel make sharp eyes for the beeg cat. I fear your cow she ees die, like my poor sheep, like my poor dog."



"How do you know it was a cat?" Rachel asked.

"Sí, sí. Eet was the cat. The wolf he come in many. The coyote he come in one, maybe two. The cat she come alone weeth thee beeg noise."

"Cats purr," Rachel said, not meaning in any way to be impolite.

"At night thee beeg noise. She scream like leetle señora. She make like thee dying bull, weeth hees heart's blood outrunning hees teeth."

That was the sound. A piercing, woman-cry; a wail, ending with the throaty bellow of a bull gurgling his last lifeblood! I would never, never be able to lie down on my back on the heart-shaped piece again. I looked at Rachel. I hoped that she would insist that cats only purred. I wished that I could shield her from the truth. I wished that I could somehow absorb all the vibrations of that blood-chilling cry and blot it out for her forever, like a secret never mentioned again, to die with me. The shock would not go well with her vicissitudes.

"Some people say that mountain lions don't scream," Rachel said.

"Sí, sí—she scream!"

"Yes, they scream all right," Rachel said.

Pedro got down off his horse and strapped his big gun tight to the saddle. His horse was an Indian pinto, and small, much smaller than Snooks; and Pedro was scarcely any taller than the sag in the middle of his horse. His legs were much shorter than the rest of him. He did not wear chaps like the cattle men. He wore levis that were very tight. His stomach bloused out above his belt, and I wondered how in the world his levis stayed on. By far the most of him was stuffed into his faded blue shirt. He wore a red bandana around his neck, and an old black felt hat with a tall crown that fitted down over his ears.

"Pedro he weel make for guide thee leetle señoritas." He led his horse ahead. We walked behind. Snooks was all in.

"We shouldn't oughta go," Rachel said under her breath. "We oughta go back and look for the cow."

"Pedro he see thee cow," our guide said, turning back toward us. He must have developed a hearing for soft sounds, because of his living alone for twenty years. "Thee cow she ees die. The calf she ees tear in pieces. Pedro he go before the sun to luke for thee beeg cat. The cat

(Continued on following page)

The Big Noise

(Continued from preceding page)

she go before Pedro." He pointed in direction of the draw where we had come up. Then the starkness of our plight struck him. We must not go back down that draw. "The leetle señoritas they must come weeth Pedro."

At the camp Pedro dropped the reins of the pinto, and the pinto stopped just as if she had been staked to the place. I fumbled Snooks' reins and considered tying him to the wagon wheel. Pedro politely took the straps from my hands and secured them to the reins of his own horse. "The peento she weel not go," he said.

He showed us the grave he had made for his brave little dog, who had been torn so badly that he had to be shot. He showed us where eight sheep had been ripped apart, their wool in small tufts rolling about in the wind like tiny tumbleweeds. The fleeces he could not save. It was too soon after shearing. For sheepskin they were not good because they were ripped. Their flesh, he said, he would poison and feed to the coyotes.

"Is this a mountain lion track?" Rachel asked, squatting over an impression where blood had softened the ground a little.

It was most certainly a mountain lion track—as large as a man's hand. Pedro stooped over the imprint. "The mamma she ees the papa. He ees thee beeg cat."

Pedro dragged a good-sized dead sheep toward the camp wagon. "Thees one she weel make thee good bait for coyotes," he said. "Pedro he weel make weeth thee poison." He laid the carcass over the wagon tongue. Then he took down the canvas water bag from its place on the front bow and poured some water over his hands. The bag was nearly empty, so Rachel asked if we could fill it for him.

"Sí, sí," he said delightedly, pointing in the direction of the spring down over a little rise. "And Pedro he weel make for the fiesta."

"Papa will be awful mad about Snooks," Rachel said. "We shouldn't have run him."

"We didn't run him," I said. "He ran himself."

"Anybody would run from that

noise," Rachel said. "Did you see anything?"

"Nope. But I don't think I looked. Did you?"

"I didn't look at the heart-shaped piece," Rachel said; "but a mile or so up the draw I saw a flock of magpies pecking and fighting over something. It might've only been a dead rabbit but I wondered if it could've been our cow. There was a lot of magpies." Maybe that was what Pedro saw. "Papa will sure be mad. Did you know it was a mountain lion?"

"Nope. I thought of wolves—and bulls. It was too big a noise for a bobcat."

"I've never heard a noise like that in all my life," Rachel said. "It must've been terribly close."

"It was close all right."

We filled the water bag and started back toward the sheep wagon. The sheep were quiet in a bunch on down below us in the hollow.

"The sheep are as quiet as if nothing had happened," Rachel observed. "I guess they don't have enough room in their brains to store up worries."

That is good, I thought. Perhaps worries are only for people who have spare rooms in their brains. But I was worried. I did not know any other way home than down the draw. I did not want to start back down the draw toward the heart-shaped piece. Pedro could not go with us because he had no dog to leave with his sheep. Perhaps, however, he could point out another way; there were no wagon tracks up the draw. He must have brought up his camp from another

FROM TEARS TO TRIUMPH

By Harland E. Fitch

SHE FACED almost a century of life
In little more than two-score fleeting
years.

She knew the salty bitterness of tears
Through tragedy of suffering and strife.
And yet through all this clouded, unknown
way,

Where fate seemed, more than justice, in
command,
She learned to trust a gentle guiding Hand;
She learned that faith brings courage to
obey.

And now, with mellowed sweetness of the
years,
Come shining jewels polished by her tears.

way—perhaps up the hill from Fossil Narrows.

I carried the water bag, because of Rachel's tender hands. We reached the top of the slope.

The horses looked friendly, tied together, and yet ferc. Snooks looked pitiful, his nostrils swollen and wet. The froth around his mouth was yellow now. I knew his throat must be dry and sore. He sniffed and pawed at the ground. He must have smelled the water bag.

"He wants water," Rachel said. Pedro called out something in Spanish from his wagon, and his little pinto led Snooks down to the spring.

The *fiesta* was *frijoles* from a can labeled Pierce's Pork and Beans, sourdough pancakes as thin and crisp as *tortillas*, and some warmed-over mutton stew. It was ample, and it was good. But Pedro apologized.

"For the leetle señoritas Pedro he should bake thee loaf."

"You couldn't very well bake bread and hunt mountain lions the same day," Rachel said.

Pedro put the dishes—they were granite-gray porcelain—into a pan of water and set them on the small stove. Then he went out to get some sage knots to fill up the wood box. We would get a surprise on him and do the dishes just as soon as the water was hot.

I looked out on the wagon tongue at the unfortunate sheep.

Snooks and the pinto were getting along all right. The froth was gone from Snooks' mouth now; his neck and sides had quit rippling, and the wind had dried his mane out fluffy again. Poor Snooks! That was the worst lathering he'd ever had. Poor little dog! We would find some wild flowers and braid a wreath for his grave. He had died with his boots on.

Pedro came back with an armful of wood. He leaned the grub ax against the front wheel and climbed into the wagon with the brush knots. We knew that he would have been on his horse making sharp eyes for the big cat if it hadn't been for us. We knew that he didn't want to take us on the hunt. And we knew that he didn't want to send us home alone. If he took us down the draw, there would be no one to stay with the sheep.

(Continued on page 661)

THE IMPROVEMENT ERA

Ralph Williams Hardy

1916—1957

by Wendell J. Ashton



HE WAS JUMPING up and down—vigorously. A rather short fellow, he had clear, boyish blue eyes and pink cheeks. His golden blond hair spilled over his brow and he was dressed in white. As his arms moved and his body vibrated, the crowd moved with him.

That is my first recollection of Ralph W. Hardy. I had not met him. But that picture of him as a high school cheer leader has remained with me through some twenty-five years.

Ralph Hardy had a charm and persuasion about him that people did not forget. Through forty-one achievement-crowded years he continued to sway men and women with his eloquence, and vigor, and a personality that sparkled with brilliance, humor, and warmth.

Even after he was forty people commented that he looked like a boy. He was, compared with many of those with whom he mingled in the upper echelons of Church, government, and business. But young as he was, he continued to influence the high and the low—markedly.

When death struck Elder Hardy suddenly on August 6, 1957, after water skiing on Pine View Reservoir near Ogden, Utah, he had won a legion of honors. In the Church, his first love of activity, he had served as a member of the general superintendency of the Young Men's Mutual Improvement Association, as a general board member, as ward bishop, high councilman, chairman of the general chaplains committee of the Church, and as missionary in Great Britain. In the world of business, he was vice president of Columbia Broadcasting System, Inc. He had also served as vice president of the National Association of Radio and Television Broad-

casters, and as assistant general manager of Radio Station KSL in Salt Lake City.

In government and civic affairs, he held many positions of eminence. Among them was that of delegate to two world conferences of UNESCO in Montevideo, Uruguay, in 1954, and in New Delhi, India, in 1956. On the day following his death, he was eulogized on the floor of the United States Senate as a young man whose "ability could have made him a great national figure."

Those who watched Ralph Hardy in action on the public scene were impressed with his ability. Fatherless at fourteen, he was known by many for his tenderness and talents that included dramatics, organ playing, hiking, and composition of music.

Ralph Hardy's call to a mission for the Church brought a big turn in his life. Pranks became preachments, and his ability to sway people really flowered in the rich soil of the gospel. For months he toured the British Isles with a companion. They gave a demonstration of Hopi Indian lore and customs and told the Book of Mormon story. Many of their presentations were before businessmen's luncheon groups. Ralph impressed big businessmen in England. He continued to impress them for the rest of his days—in Salt Lake City, in South America, in India, and in the halls where the world's great gathered in Washington, D. C. In all his movements he was a stalwart bearer of the standards of the Church.

Among those Ralph met in England was a young photographer, not a member of the Church. After Elder Hardy returned to his home in Salt Lake City, their friendship continued through correspondence. At Christmas time they exchanged recorded

greetings. Ralph's included piano compositions of his own making.

Two years after Elder Hardy's return from Britain, he baptized his friend in the Salt Lake Tabernacle font. Today this friend, Frank S. Wise, is a member of the Sunday School general board. Those of us who served on missions with Ralph and since have met with him often have admired this David-and-Jonathan friendship.

A prominent young physician recalled how Elder Hardy had taken an interest in him since the physician was a youth—how Ralph encouraged him and how, in Washington, D. C., he took him to a dinner with Vice President Nixon, members of the Supreme Court, and the Cabinet.

"Of all Ralph's kindness none was more beautiful to witness than that to his grandmother and his mother in their illnesses," said a friend. "He would rub his mother's arms for hours, it seemed, to ease her suffering. Busy as he was, he was never too rushed to be at her side frequently, and faithfully."

There was nothing Elder Hardy enjoyed more than his own family on a hike from their summer home near the headwaters of the Weber River in the pine and aspen covered hills of northern Utah.

And much of Ralph's achievement belongs to the quiet, charming, and cultured woman who is his wife and mother of their five children—Maren Eccles Hardy.

The morning after Elder Hardy's death a Salt Lake City businessman said to a friend: "Ralph Hardy had a great future." "Yes," said the other, "he had a great past, too." Thousands across the Church no doubt share those sentiments. The good he has done will re-echo long after him.



Dr. Iliff C. Jeffery, Provo, recently elected president of the Utah State Osteopathic Physicians and Surgeons Association.

"NEVER TO STAND AND WAIT"

(The Story of Dr. Iliff C. Jeffery)

by Gordon T. Allred

STAFF WRITER

GASPING AND FLAILING WATER, the two Jeffery boys went down—the younger tangled desperately around his brother's back. Their cries became bubbles as the cold Delta Canal dragged at them. Light turned to dark. Suddenly hands seized the two, prying, separating. It was Iliff, a third brother. "Let go! Let go!" Slowly the terrified youth was wrestled loose—lugged and shoved to the bank.

Freed, the older boy surfaced and stroked feebly to safety. He had overestimated his own strength. Never again would he encourage anyone to straddle him for a swim across the deep hole. If it hadn't been for Iliff. . . .

Over thirty years have passed since that rescue—a heroic act for any boy—especially a ten-year-old who could not see.

Blind since an early age, Dr. Iliff C. Jeffery has made a habit of meeting every problem head on, always with a tranquil, unyielding purpose. The rescue of his brothers in the irrigation canal was little more than a beginning. Today the Provo osteopath can think back over forty years to the time when his problems really began—back over forty years to the time of daylight, form, and color. Through a child's eyes he can still see brothers



(Above) The Jeffery Family: (left to right) James Iliff, LaVieve, Iliff, Connee, Leifoni.

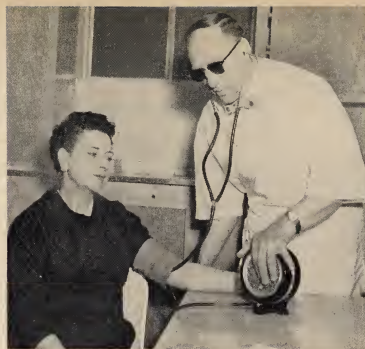
(Below) Perhaps most important of all is the role he holds in his own home—a natural role as father and patriarch of his family.

(Top left) Dr. Jeffery in his osteopathic clinic, feeling the pointer's position to determine his wife's blood pressure.

(Bottom left) Among his many hobbies, Iliff is an inveterate fisherman. With his father-in-law, James A. Jespersen, he displays a twenty-pound mackinaw in Fremont, Wyoming.

(Top right) Iliff's loyal seeing eye dog, Snudge, helped him navigate the campus at Kirksville.

(Bottom right) Leiloni was visibly proud when her father graduated from the Kirksville School of Osteopathy in 1944.



and sisters, dogs and horses, trees and sky.

It was 1912, in Delta, Utah, when Iliff opened his eyes for the first time—the fifth of eight children born of Latter-day Saint parents. When he was only two, his father left a growing family to serve a mission in the northwestern states. Prior to departing, his father had borrowed \$500 for grain seed. Two years later he returned to find that his wife had not only repaid the loan, but was also \$2000 ahead, with a sugar beet crop awaiting harvest. Embracing his loved ones the elder Jeffery exclaimed, "Perhaps I should go on another mission!"

Strange, that a material blessing should bring sorrow—stranger perhaps, that sorrow should eventually mold stalwart character. But, such was the case.

AUTUMN had arrived, and the sugar beets lay ripe on the Jeffery farm. For some reason, however, the usual harvesters failed to appear. When efforts to obtain others were unsuccessful, the entire Jeffery family left other farm chores and went into the fields.

Amid singing and exuberant shouts, the harvest got underway. It was at that time, while the work was proceeding with zeal, that Iliff's life was radically altered. Awkwardly topping a bulbous sugar beet, the four-year-old strained at the fibrous core with a pocket knife, pulling the blade inward. Suddenly the core gave, and in one flickering instant, the knife slipped, slashing his eye.

SEPTEMBER 1957

Before Iliff reached the hospital, his eye was beyond repair, and through insanitary treatment, an infection spread from the sightless right eye to the left. Because of neglect the lense adhered to the iris muscle, leaving the pupil unable to expand. Young Iliff was left with ten percent vision in the remaining eye.

Only a year later while playing on the floor with a brother, he lunged against a stove, jamming his "good" eye on the draft screw. Now even the faint, remaining light was gone. With three decisive strokes, total blindness had come. Iliff Jeffery was in the land of endless night.

At the time he was too young to be greatly distressed. He recalls being hampered, occasionally frustrated, but never slowed down very long. In the

words of his mother, "He never stopped running."

What adjustments he had to make, what difficulties he may have today, only the sightless can fully understand. But Iliff grappled with loneliness and fear the day he enrolled in the first grade at Utah's State School for the Deaf and Blind in Ogden.

DURING THE next decade, except for his summers at home, Iliff was visited rarely by his family. His first year was a bleak one. He knew what it was to be frightened and lost—to be bullied frequently by older students. For a while he floundered in the dark, failing the first grade. The second year, however, he struggled forward, caught his stride, and kept fighting. Then he never stopped.

(Continued on following page)

"Never to Stand and Wait"

(Continued from preceding page)

Having made his most difficult adjustments, he began to excel scholastically, developing later into a speaker and fine singer. In the ninth grade he was elected student body president.

Despite his success, however, Iliff gradually became restless. He felt hemmed in. In the seventh grade, Iliff began requesting permission to attend school in Delta, only to meet with rigid opposition. Even his parents were dubious. Undaunted, convinced that he could succeed on the outside, Iliff kept trying.

It was a teacher in the School for the Blind who finally initiated Iliff's release by writing a letter to his parents. The teacher felt positive that their son could and should resume life in normal surroundings. At last, after ten years, Iliff was freed to meet a world full of new challenges, to live a new life.

Returning home, however, he had to contend with a reluctant school board before commencing the tenth grade at Delta High School. For a while it appeared that he would not gain admittance. After lengthy debate, the board relented.

One afternoon, six weeks after he had enrolled, the Delta High principal clapped him on the shoulder, say-

ing blandly, "Well, I guess you'll be with us!"

"What?" came the reply. "What do you mean?"

"Oh . . .," the principal paused, "didn't you know that you were only here on probation?"

Only then did Iliff learn that H. E. Maxfield, his bishop and president of the school board, had requested that he be granted a six-weeks' trial period. During that time he had been closely observed to see how he coped with problems—how he adjusted.

Unknowingly, Iliff had passed one of the biggest tests of his scholastic career. He not only adjusted to his new environment but also plunged into life itself, more dogged, more optimistic than ever.

At Delta he developed his singing talent, debated, and studied almost fiercely. Indeed, it was time for Iliff to emerge from obscurity.

In addition to his school activities, he led a normal, vigorous life on the farm with his brothers. It was not uncommon to see Iliff and his younger brother, Irvin, recklessly galloping their horses, side by side, across some rugged pasture.

Spectators at a local rodeo one day were aghest to see two figures plunging gleefully down a steep tier of

bleachers. They were holding hands—Irvin in the lead, Iliff following, surefooted as a mountain goat.

Occasionally, well-meaning souls lamented that the blind Jeffery boy was being treated roughly by his brothers. If he fell from his horse, his brothers grinned and kidded while he dusted off his pants and struggled back into the saddle. Iliff always grinned back. He needed no help and wanted no coddling. Sympathy and solicitation could better be saved for those with good eyes—who felt sorry for themselves.

WHILE IN high school he entered a Holstein bull in the Delta Livestock Show two different years. The first year it won fifth place; the second, having grown from 600 to 1200 pounds, it became the Grand Champion.

The Grand Champion, "King Tut," later indicated his appreciation for months of patient devotion, grooming, and feeding by tossing Iliff through the manger. A few days later when King Tut attempted the same trick, Iliff seized a metal bar overhead, pulled himself up, and kicked out explosively. His steel-capped boots struck the startled beast on the nose. Bawling in dismay, King Tut lumbered to the opposite side of the manger, only to be pursued and flogged with a piece of two-by-four.

The act was not really vengeful—merely the most expedient way to teach a 1200 pound behemoth proper etiquette. Reflecting upon the incident years later, Iliff mused, "Tut was just a bit frisky. He never bunted me again."

Although Iliff completed high school with top marks, he claims, "I never graduated; I was kicked out." The school simply ran out of funds six weeks before the year's end, and outside teachers had to be hired for the remaining curriculum. When summer came, the graduates bade adieu

(Continued on page 658)



(Left) Today the Provo osteopath can think back over forty years to the time of daylight, form, and color. With brothers and sisters, left to right (front row): Orvil E. Iliff C. (about two years old), Pearl; (back row) Zerna, and Eldro E. Jeffery.

(Right) A superb wrestler, Iliff was team captain during his graduate study at Brigham Young University.

The Spirit that Drives*

by Forrest Umberger



—Photo by H. Armstrong Roberts

PICTURE WITH me the thrill of the race. Great clouds of dust arise as the sports cars whiz around the track. Vaughn Newman wins the thirty laps in one minute and twenty-nine seconds. The Dodgers, the Yanks, the Red Sox, the Cards, and the Giants battle their way to the major league title. A team of jets speed around the globe to break a new record in our newly developed jet age.

These are three examples of competition in which we have a keen interest. We have what we may call a competitive spirit. It is this spirit that drives us on to greater accomplishment. It is this spirit that stimulates us to grow into greater men and women. We honor a champion.

Let us consider a race in which everyone can be a champion, because it is not run against a competitor, but against ourselves. It is not a race to break a world record, but a race to better our own past records. We shall call this race "the race of life."

To become a champion we must

set our goals high and run to win. What are these goals that build a champion in the Church? They are, gaining a testimony of the gospel; filling a mission; serving the Church; attaining salvation; building health; and achieving success and happiness.

In setting our goals we must look for a challenge. An easy task is not for champions.

Who plows a field less large than he can do
Is false unto himself and never true.

Now it is necessary that we set forth training rules.

Rule No. 1: Observe good health rules. Our special Latter-day Saint guide is the Word of Wisdom contained in section 89 of the Doctrine and Covenants. If we follow these rules we are given this wonderful promise:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. (D & C 89:18-21.)

Rule No. 2: To gain spiritual strength, live the gospel. If our goal is to go on a mission, this is the rule that will prepare us.

Rule No. 3: Follow the advice of others. We must learn to respect authority and welcome criticism.

Rule No. 4: Practise regularly. If we wish to become good speakers, we must practise speaking every day. As a runner must practise to develop his legs, so must we practise to develop our skill. A runner must work for the qualities of courage, good sportsmanship, tolerance, and courtesy.

In the race of life, we can help ourselves by helping others. If we are considerate enough to help a competitor go forward, we ourselves surge ahead.

It is easy to follow the rules of a race if everything goes smoothly. But if things go wrong, do we give up? Handicaps have not discouraged some of our great winners; for example,

(Concluded on page 662)

Through the Eyes of Youth



The Four Thousand Fed. Painting by Domenico Fetti.

—A Three Lions Photo

The Transfiguration

by Doyle L. Green
MANAGING EDITOR

A GAIN IT WAS SPRING in the Holy Land. The year, according to many historians, was A.D. 29. About two and one-half years had passed since Jesus had left his home in Nazareth and sought out John the Baptist in the wilderness of Bethabara to be baptized by him. Two years had come and gone and three Passover feasts had been held since Jesus had begun his ministry. During nearly all of that period, the Lord

had carried forth his work of preaching the gospel, choosing the disciples, and establishing the Church, in his home province of Galilee. Many journeys had he made throughout the territory; many miracles had he performed; many sermons had he preached.*

During this time he had been ex-

*Scriptural references in this article are from Matthew 15, 16, 17, 18; Mark 6, 7, 8, 9; Luke 9, 10; John 7.

tremely popular with most of the people, with the exception of the Jewish leaders. But now his popularity was on the wane. He had prevented the people from attempting to make him king following the feeding of the five thousand on the northeastern shores of the Sea of Galilee. He had preached the discourse to the multitude on the bread of life, predicted his death and resurrection, and had deliberately tried to limit his followers to those

who really believed on his words and had the desire to learn more about the gospel. The curious and those who were following him for their own selfish interests had not been encouraged to remain. He had knowingly, and on a number of occasions, offended the Scribes and the Pharisees, who were seeking his death. But that time had not yet come. He had not yet finished his work. He had not yet completed the Church organization; he had not yet accomplished all that his Father had sent him forth to do.

West and north of the province of Galilee, hugging the shores of the Mediterranean Sea, was the country of Phoenicia. The main cities in this land were Tyre and Sidon, and the country was sometimes called after them. As the heat of spring and early summer became more oppressive, and as the unrest of the Jewish leaders became greater, Jesus left the vicinity of the Sea of Galilee and went northward "into the coasts of Tyre and Sidon." But even when he was away from the main areas of Jewish population, still the people, upon learning who he was, flocked around him.

Among those who sought him out when he was in the vicinity of Tyre and Sidon was a Canaanite woman. She pleaded with the Savior to have mercy on her daughter who was "grievously vexed with a devil." When Jesus had sent the twelve apostles to preach, he instructed them not to carry the gospel to the gentiles, but to go rather to the lost sheep of the house of Israel. Remembering this his disciples encouraged him to send the woman away, but she was so persistent that Jesus said unto her, "O woman, great is thy faith: Be unto thee even as thou wilt." When she returned to her home, she found that her daughter had been cured.

FROM PHOENICIA Jesus returned to Galilee, through the land of Decapolis, which is the country north of the Sea of Galilee. This land was named after ten Greek cities which had banded together for mutual defense.

It was in this area where the second miraculous feeding of the multitudes occurred. While Jesus was "up into a mountain," many people came to him bringing the lame, the blind, the dumb, the maimed, and many others. All of these Jesus healed, and the people were so amazed that "they glorified the God of Israel."

For three days the people were with him, and during that time if they had had any food, it was all consumed. Jesus felt sorry for the people and did not want to send them back to their homes, fearing they might be overcome by hunger on the way. When he mentioned this to his disciples, undoubtedly they thought of the time not so long before, when Jesus had, under similar circumstances, used his great power to multiply food so that the people could eat. They said to him, "Whence should we have so much bread in a wilderness, as to fill so great a multitude?" When Jesus asked them how many loaves of bread they had on hand, their answer was "Seven, and a few little fishes."

As he had done on the previous occasion, Jesus commanded the multitude to sit on the ground. He then blessed the loaves and the fishes and gave them to his disciples, who passed them to the multitude.

"And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

"And they that did eat were four thousand men, beside women and children."

After they were filled, Jesus sent them away.

ENTERING INTO a ship the Savior crossed the Sea of Galilee as he had done so many times before, to the vicinity of Magdala on the western shore. Here the Pharisees and the Sadducees tempted him by asking him to show them a sign from heaven. Answering that a "wicked and adulterous generation seeketh after a sign," Jesus told them that no sign would be given.

Turning to his disciples he said, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." They did not understand what he meant but recalled that they had failed to bring food with them from the other side of the lake and thought that the Master must have been referring to their carelessness. When Jesus realized their thoughts, he reminded them of the feeding of the five thousand and of the four thousand. "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and Sadducees?" Finally they understood that he was speaking of the doctrine of these Jewish leaders.

Among the miracles which took place on this journey, the healing of

(Continued on page 632)

"The Healing of the Blind Man." Painting by Carl Bloch.

—Photo by Camera Clix



How 280,000 people at General Electric benefit from its progress

**More than 200,000 new jobs have been created since 1939;
pay and benefits are up far in excess of the cost of living**

In the last two decades employment at General Electric has been increasing at a rate six times as fast as in the nation as a whole, and the company is now providing jobs for over 280,000 men and women.

These are good jobs, and they are getting better. In 1939, the average General Electric employee earned \$2,026 a year including the value of benefit programs. Today he earns well over 2½ times as much, and that includes a broad package of pension, insurance, vacation, holiday, and other benefits that give him better economic security and personal satisfaction.

Jobs from serving customers

One significant force behind this progress for employees is the desire of everyone at General Electric to attract and serve customers.

This means, for example, a continuing investment in research and development to assure a constant stream of new and improved products. In this area, General Electric is spending more than three times as much, per sales dollar, as the average manufacturing company.

In this process, many new jobs have been created. We estimate that over one-third of the men and women at General Electric work on products the company did not make in 1939. And thousands more jobs were created as existing products were continually improved—improvements that attracted new customers and made electricity still more useful in American homes, farms, and industries.

Jobs through planning ahead

Progress for employees is spurred, too, when General Electric takes the risks necessary to expand and modernize productive facilities.

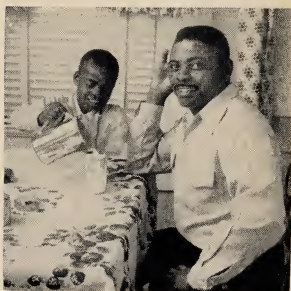
The willingness of 376,000 share owners to continue modernization and expansion programs means that General Electric is investing more than \$500 million in the period 1956 through 1958—an investment to serve customers better that can, in turn, create even more employment opportunities and greater job security.

On these pages are some of the ways General Electric is trying not only to improve the jobs of all the men and women of the company, but also to offer more of the personal satisfactions that mean a better life for them and their families.



Harry Bowers, toolmaker at Schenectady, uses skills developed by in-plant training.

Opportunities for self-development. People at General Electric are encouraged to develop themselves to their maximum ability. For example, the company con-



William Thomas, Bloomfield, N. J., has a good start toward family financial security.

Aid toward family protection. Under General Electric's insurance plan, employees also can have life insurance and income protection in case of sickness or accident.



Jeanette Wenzel at Evendale, O., is acquiring shares in the company she works for.

Employee share ownership. The General Electric Savings and Stock Bonus Plan offers employees the opportunity to become share owners. 150,000 are participating.

Progress Is Our Most Important Product

GENERAL  ELECTRIC



Lowell Lepisto at Ft. Wayne, Ind., gets more professional training in engineering. ducts over 1,000 courses in factory skills, 500 courses for technical and professional personnel, and spends about \$40 million each year to train or to retrain employees.



*Jennie Barlow has a better work area, more light since modernization at Everett, Mass. **Clean, safe place to work.** General Electric is constantly engaged in studies and investment to make working conditions in plants cleaner, safer — and more-efficient.*



*David Goldstein, Lynn, Mass.: G-E group insurance paid \$8,000 of his medical bills. **Assistance in meeting medical expenses.** By paying part of the cost, General Electric offers employees and their families an inexpensive medical insurance plan.*



Bruce Glenn and his wife welcome his \$1,570 suggestion award at Richland, Wash.

Reward for good ideas. Over \$7 million has been paid to General Electric men and women for constructive ideas since our Suggestion Plan was formalized in 1922.

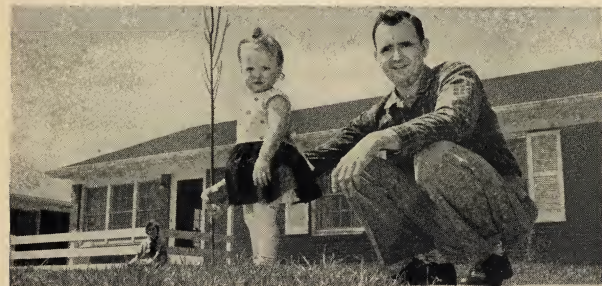


Thomas Marshall, sales engineer at Baltimore, represents G.E. to electric utilities.

Positions of responsibility. For those employees who want and can handle increased responsibilities, General Electric offers opportunities in a wide variety of fields. In an average year, more than 25,000 men and women take advantage of company-conducted courses that are designed to help prepare employees for more responsible jobs.

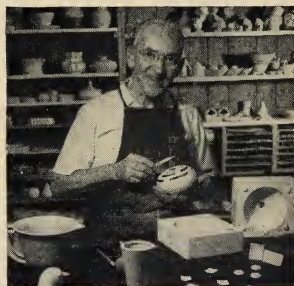


James Creamer is now manager of finance for an \$11 million operation at Syracuse.



Milton Hall, maintenance man at Appliance Park, Louisville, recently bought a home. His wife's new kitchen includes many electrical appliances made where he works.

Higher real pay. Compensation at General Electric is interpreted broadly to include not only monetary returns, but also the value of benefit programs. Since 1939, the rise in average annual earnings (wages and benefits) of the people at General Electric is far in excess of the rise in the cost of living. Average earnings set a new record in 1956.



Stanley Sullivan, Erie, Pa., is retired and has more time for his hobby, ceramics.

Help toward retirement security. General Electric's pension plan, to which both employees and the company contribute, was substantially improved again in 1955.



—Wilde's Bible Pictures

The demoniac boy, a detail from the Transfiguration by Raphael.

The Transfiguration

(Continued from page 649)

a blind man at Bethsaida received special mention. After his sight was restored, he was instructed by the Lord not to go into the town nor to tell anyone about it.

Jesus again turned his footsteps north, past Lake Merom and up to the pleasant and wooded areas surrounding Mt. Hermon, the highest mountain in the area.

While they were in the vicinity of Caesarea Philippi, Jesus uttered some words which have special meaning to us. After he had asked his disciples "Whom do men say that I the Son of man am?" they answered that some were saying that he was John the Baptist, some Elias, and others Jeremias, or one of the prophets.

"But whom say ye that I am?" he asked them.

Answering for the disciples, Simon Peter said "Thou art the Christ, the Son of the living God."

"Blessed art thou, Simon Barjona:" the Lord responded, "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.

"And I will give unto thee the keys

of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

He then instructed his disciples to tell no man that he was Jesus the Christ. He knew that his time was limited. He knew that the Church, after he was gone, as long as it survived and when it was re-established, could function only if the heavens were open. It is the rock of revelation upon which the Church is built, even as Peter received his testimony of the Lord through revelation.

DURING THE latter part of the summer and early autumn, Jesus seemingly spent much of his time in the area around Caesarea Philippi teaching his disciples and preparing them for carrying on the work when he was no longer with them. Among the things he stressed was that he would suffer many things in Jerusalem and finally be killed, and after three days be raised again. This was hard for the disciples to understand, and on one occasion Peter said, "Be it far from thee, Lord: this shall not be unto thee." After rebuking Peter he said to his disciples, "If any man will come after me, let him deny him-

self, and take up his cross, and follow me.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

About a week following this event, Jesus took with him his three chief apostles Peter, James, and John "up into an high mountain apart."

Here a marvelous event took place, wherein these three great and blessed men were given the privilege of seeing something of the glory of God. While they watched, Jesus was "transfigured." The accounts say that his face shone as the sun and his clothes were as white as the light. While he appeared thus gloriously before them, they also saw the great prophets Moses and Elias talking with him. Luke tells that they spoke of his coming death and what should happen at Jerusalem.

Even more wonderful, a bright cloud came over them, and the disciples heard a voice out of the cloud saying, "This is my beloved Son: hear ye him."*

Realizing that they were actually hearing the voice of God, Peter, James, and John fell down on their faces in fright.

"And Jesus came and touched them, and said, Arise, and be not afraid.

"And when they had lifted up their eyes, they saw no man, save Jesus only."

What an experience for these three chosen disciples of the Lord to have had! It was so glorious and impressive that they must have wished that they could immediately tell their fellow disciples, their families, and their friends, but they were restrained from doing so as "Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead."

THE MOUNT OF TRANSFIGURATION is popularly supposed to be Mt. Hermon, which is situated some forty miles north and just a little east of the Sea of Galilee and about fifteen miles from the city of Caesarea Philippi. The mountain is nine thousand fifty feet high, and its crown is the highest spot in all of Syria. It is in-

(Continued on page 666)

*This is according to the records of Mark and Luke. Matthew's account reads: "This is my beloved Son, in whom I am well pleased; hear ye him."

CHARLOTTE SHEFFIELD—

MISS USA

by Eileen Gibbons

MANUSCRIPT EDITOR



—Photo by Albert R. Kelch

OF THE EXCITEMENT and wonder associated with her selection as Miss USA, many memories will undoubtedly emerge and remain with Charlotte Sheffield for the rest of her life.

Yet Charlotte Sheffield, during the height of her excitement, gave to some very ordinary questions some extraordinary answers—answers which

would likely surprise those in the world who do not understand the heart of a faithful daughter of Zion:

You have met a lot of people, Charlotte. What stands out as you look back on these many contacts?

Nothing thrilled me as much as to have someone say to me, "I know other Mormons. They are the most wonderful people I have ever met."

What are you doing these days? Your life must be pretty full and wonderful.

It is. And I have been able to visit so many wards in Hollywood and Long Beach. I think I'm going to talk in Sacramento meeting this Sunday.

If you could say one thing to all Latter-day Saint girls about your experience, what would you say?

You are always being watched, not only by our Father in heaven but also by everyone around you—it doesn't matter whether you are in a position such as I am in or whether people know you just as a Mormon girl.

What do you think will emerge from this experience as most lastingly worth while?

Perhaps one of the most lasting memories will be that I was able to let these girls, girls from all over the United States and the rest of the world, know how proud I am to be a member of the Church.

They were spontaneous, sincere answers based on a love for the gospel which is important every day of Charlotte's life.

Charlotte is a Salt Lake City girl, twenty-one years old, and the eldest in a family of three girls and two boys. She lives in Douglas Ward, Bonneville Stake, where the Sheffields are known as active, loyal members.

To bishops everywhere, the word *supporter* has special meaning, and it is with this word that Bishop Parley P. Giles describes Charlotte. She attends her meetings regularly, pays her tithing, and serves enthusiastically in the auxiliaries. She earned six individual awards while in her teens. Among other appointments, she has served as MIA music director and Junior Sunday School chorister. A young woman with dramatic and vocal talents, Charlotte has appeared in several Douglas Ward roadshows, as soloist with the ward choir, in a stake operetta, in Salt Lake City as member of a quartet and as a soloist, and in dramatic productions.

While a busy participant in University of Utah campus activities, she took courses at the Institute of Religion and participated in its functions as a member and officer of Lambda Delta Sigma fraternity.

As is true with all loyal Latter-day Saints, Charlotte's love for the Church goes beyond activity and attendance. The humility and firmness with which she acknowledges the blessings of the

(Continued on page 669)

To Be a King

(Continued from page 631)

shall return and humbly confess my error and plead for forgiveness; if not, I shall come only when invited."

He tried to say good-bye as he left her, but his lips refused to function. Though almost fainting, she made a gesture to call him back, but words failed her also, and he passed out of the garden.

For several days and nights after his interview with Ruth, David neither ate nor slept. He pondered long over some of Ruth's arguments. "Am I right in believing that this man, companion of the lowly, himself apparently poor, reviled and despised by so many, is the Messiah?" David's honest, incisive mind would permit no evasion. The question must be answered.

Some of his friends, and among them people of intelligence and probity, viewed the Nazarene as a trickster; others credited him with sincerity, but charged him with fanaticism and self-delusion.

Carefully he analyzed all the statements ever made in his hearing about this man. Lebanah, in whose judgment on such matters David had implicit confidence, was convinced that this Jesus was the promised Messiah. Solemnly the young man cross-examined himself:

"If he is the Messiah, am I going to follow his counsel? I possess wealth, more of it than I can ever use; the honor of men, far beyond what I deserve. But is the honor of men or the attainment of riches the summit of human achievement?

"By accepting his advice one must become an outcast; but, excluded from the society of former friends, may one not walk in God's presence?

"But I am useful in my present sphere, and opportunities for doing good to my people will soon be multiplied. The voice of prophecy declared to Lebanah that I should be a king, and the will of heaven may be thwarted if I follow the Nazarene. Was this what Lebanah had in mind when he warned me of impending danger? 'Act wisely' was his admonition. And is it wise to forsake the known for the unknown?"

All night long in his magnificent gardens this man of wealth waged battle with himself. In the cold gray of morning, exhausted by continuous struggling and thinking and praying,

having scrutinized his position from every angle, with outstretched arms toward the light, he cried aloud, in anguish of spirit:

"What am I to do? What stern necessity for answer? But heaven is silent, or has it already spoken by the mouth of the Nazarene?"

Gradually the great eternal truth was impressing itself upon his heart that heaven, having once spoken, remains mute until obedience is rendered.

ONE EVENING as David was brooding over his troubles and making a pretense of dining, his servant, Hassan, announced that a young woman was at the door and wished to see him. His heart bounded joyously with the thought that it might be Ruth. The caller, however, was Martha, Ruth's closest friend.

"Do not condemn me too harshly, David, for my unseemly conduct in coming here with my maid, but I must speak with you without delay; and since I did not want father to know of our interview, it was not convenient to have you call on me. Can we go into the garden to talk?"

Hassan carried chairs into a quiet corner under a stately cypress tree. The servant's courtesy and his young master's evident pleasure at seeing her relieved the girl of much embarrassment. When they were seated and Hassan had retired, she began eagerly:

"I have just come from a long visit with Ruth and must tell you of it. David, what has arisen between you? It is easy to see that something is wrong, but she will not tell me what. Indeed, she made a brave effort to pretend that nothing was amiss, but her reticence after all the confidences I have given her hurt me keenly."

"Something is amiss," he admitted, "but it is purely a personal matter."

The girl was deeply troubled. "Of course I have no right to pry into your private affairs, but Ruth and I have been inseparable companions since childhood, until you began to absorb so much of her attention. It grieves me that she is so unhappy. Whatever the difference is, David, she needs you, and you will see her, I am sure. You must."

He detected a depth of seriousness which he had never suspected the

naturally lighthearted Martha to possess.

"I would go only too gladly, but Ruth does not want me as I am, and in spite of all my struggles I am unable to change my nature or my belief."

"Your belief? What do you mean?" The young nobleman hesitated. However, Martha's interest was so genuine that it seemed unkind to withhold the information she sought.

"As I said, it is a personal matter, but your sincere desire to assist us impels me to tell the whole story. May I ask you, however, to consider it confidential?"

Martha nodded.

Then David related his experience with the Nazarene, the reasons which prompted him to seek this strange teacher, and the effect it had had upon him and also upon Ruth.

"Why, David," the astonished girl said, "you could never be king of Judea if you followed this man's counsel."

"I know that only too well. Never having seen the Nazarene, naturally you cannot appreciate my feelings, but with the conviction of his divinity filling my whole soul, what can I do?"

"I must put the same question to you. What can I do, for I have met this stranger more than once and am, like you, deeply impressed."

"You have met the Master and believe in him?" David asked in surprise.

"Yes, and my belief has already caused a serious difference with my father; but this does not enable me to give you any advice. It really makes your problem appear more difficult."

"Martha, to think of giving up Ruth or renouncing my belief is like being torn asunder, but it appears one or the other is inevitable."

In some respects I know Ruth better than you do. She is vastly proud of her handsome sweetheart and would be disappointed should you lose your popularity, for she has built up high hopes of seeing you on a throne. She is generous and gives freely to those in need; but more than any other person I ever knew she loathes poverty, or rather the effects of it. Dozens of times when we have seen a beggar or a person in rags she

(Continued on page 656)

THE IMPROVEMENT ERA

The BIG



*... big in
personalities!
entertainment!
programming!*

keep tuned to **KSL radio**

50,000 WATTS • CBS FOR THE MOUNTAIN WEST

1160 on your dial

To Be a King

(Continued from page 654)

has remarked that such a condition was something she could never endure.

"You not only have yourself to consider," Martha continued, "but this dear girl as well. She expected to be a queen, and now you are offering her poverty, the thing she abhors. Her husband was to be a popular king, beloved by his subjects; now it appears she must marry an outcast. You can hardly blame her if she hesitates or even declines to continue the engagement."

"I do not blame Ruth," David said. "Her course is a natural one; but I rejoice that you confirm my judgment regarding the Nazarene. However, this does not help me solve my problem. What would you do were you in my place?"

"Not more than you have done, probably not as much. Why not see the Nazarene again?"

"There was such disappointment in his eyes as I turned away that I never want to see him again unless I can show my willingness to follow his counsel."

"Then why not seek advice from Lebanon?"

"I have had my servants looking everywhere for him, but he seems to have disappeared from the face of the earth. No; apparently this is my battle, and I must fight it alone. But tell me more about Ruth."

"She was walking among the flowers when I called, and not for a moment have I been able to forget the sadness of her face. It shocked me. Zebulon called on Ruth this afternoon. He left as I came, and I hope my coming hastened his going."

By a motion of her hand Martha stayed the angry words which were upon David's lips. She paused as though a sudden thought had come to her. "Does Zebulon know of your visit to the Nazarene?"

"I think not. However, on second thought it is possible, for there were a number of people about, and I made no secret of the matter. Some of his followers or even he himself might have seen me. Why do you ask?"

"If he does know, it might be an explanation of something Ruth said during our conversation. I teased her at first about flirting with Zebulon in your absence. She admitted

that he had renewed his effort to win her and had charged her with discarding him for a richer and more influential lover. This was unjust, for, as you know, she never gave him encouragement. Knowing of her engagement to you, why should he venture to make love to her again? Doubtless his advances were repulsed, and he became angry, for she expressed the fear that Zebulon in his vindictive mood might bring ridicule or even disgrace upon you. This amused me. Why did you not go to the Nazarene in secret as my Uncle Nicodemus did?"

"First of all, because it is my nature to live openly. And probably if I thoroughly analyzed my motives, I had expected him to praise my past life, as so many other people have done, and tell me to go on in much the same manner. The thought did occur that he might chide me for my quick temper which I have honestly tried to subdue. As a knelt at his feet and looked up in his face, I—"

"David, did you, almost a king, literally and in public kneel at the feet of a carpenter? And, yet when I think of the majesty of the man I do not wonder. But my dear friend, I fear you have been very imprudent. That alone might ruin you."

"The ineffable love awakened at my first sight of the man overcame me, and I knelt unconsciously and was surprised at myself for doing so. To me the man is irresistible. He was the king, and I was the diffident supplicant. But Martha, I am much disturbed about Ruth. If I cannot re-establish myself with her, would it be possible for Zebulon to win her love?"

The girl pondered over the question. "A woman's heart is an inscrutable thing even to her nearest friends, and in this case there are so many things which must be considered. If Ruth feels that you love what she feels is an absurd whim more than you do her, naturally she will feel resentful, and that would make the situation dangerous. Zebulon is very polished and has winning ways. If sincere in nothing else, he is sincere in his admiration for Ruth, and in such a suit he would be spurred on by his dislike of you and his desire to triumph over you. What the final result would be I cannot say. But I have never seen such love as Ruth has for

you, and it would be a tragedy should this difference go too far. David, you must win her back!"

"And forget the obscure and almost unknown carpenter? That should be an easy thing to do, should it not?"

"To one who has not seen this obscure carpenter, yes; but not to you and to me! What will Haran say when he knows? You and he are very intimate, but please do not say anything to him about my belief. After the scene with my father, I feel unequal to another. Oh, David, David, what are you to do and what am I?"

A FEW DAYS after Martha's conversation with David, a meeting was held in the city to consider matters of state. Elihu, Haran, Zebulon, and David were among the officials present. Long nights of sleeplessness and prayer and days of uncertainty, many of them spent in fasting, had left their imprint upon the latter's countenance. But now his pale features were changing subtly; a mellowing influence enveloped him, gradually dissipating the gloom.

When the business of the day was concluded, Elihu said to him:

"David, you were under discussion before you came in, and a statement was made which I think should be contradicted. It was reported that you are in danger of infection from the vile disease now being spread by that carpenter from Nazareth. Tell us what foundation there can be for such a story."

The young man's face flushed, then became pallid as he saw the eyes of all in the room turned inquiringly upon him. Some of the faces manifested curiosity, others amusement, some scorn, while that of Zebulon disclosed his hatred. One countenance alone, that of Haran, bore evidence of deep sympathy and understanding.

David did not reply until his feelings were perfectly under control.

"I might deceive you," he said at length, "by answering, and with the utmost truth, that there is absolutely no danger of my being infected with any vile disease coming out of Nazareth; but you are entitled to the utmost frankness and to know my exact position, and therefore I admit

(Continued on page 658)



GLORIOUS WAY TO *Travel East!*



Fall is an ideal time to travel east—colorful autumn leaves, new Broadway shows, delightful weather and cool, crisp evenings.

And the ideal way to get there is on a smartly appointed Union Pacific Domeliner. Your pleasure begins the moment you step aboard. You'll relax all the way . . . enjoy delicious dining car meals . . . the luxury of the lounge . . . have servants at your command . . . save your car and your nerves . . . and arrive refreshed and ready for business, sightseeing or fun!

Need help with your travel plans? We're at your service—anything from planning your itinerary to arranging for a Hertz rental car if you wish. Let us explain the money-saving Family Fares, too, and the Rail Travel Credit Card which makes it unnecessary to carry large amounts of cash.



For information, reservations, tickets, or help with your travel plans, see your nearby Union Pacific Railroad ticket agent.

Union

Pacific

Railroad

To Be a King

(Continued from page 656)

that the Nazarene, as he is called, has made a deep impression upon me."

Elihu was startled. "A deep impression? You surely have not given serious thought to this mountebank's absurd claims?"

The feeling of resentment by such a term being applied to the Master was smothered by the young man.

"Yes, I have given them serious consideration, and have sufficient belief in him, my dear old friend, to be grieved at your words, which seem to me very unjust."

"David, I would not willingly be unjust even to a galley slave; but from

all I hear, no words, however severe, could do this creature an injustice."

The old man arose, walked over to his friend, and gazed into the tense face. Love was visible on the wrinkled features, and his eyes filled with tears as he noted the evidence of a tremendous conflict.

"My boy," he said, "I plead with you not to give such heresy any place in your thoughts. I love you as my own son."

"You are asking for something which no honest man can give—a promise that I will act contrary to my conscience. Something which I cannot define impels me to pursue my

present course, which for the moment at least is nothing more than a course of investigation."

"But danger lurks in such investigation."

"Why should it be so dangerous?"

"It has proved so to others."

"I am convinced that the real peril lies in failure to investigate."

"In that you err; be guided, I pray, by my riper experience and cast from you all thought of this blasphemer."

"Have you ever seen him whom you call by these harsh names?"

"No, I never have."

(To be continued)

Never to Stand and Wait

(Continued from page 646)

to their alma mater, literally without ceremony—no last rites, no caps and gowns.

For that reason, cap and gown ceremonies held little appeal for Iliff during his later education. "Maybe I should have started wearing them earlier," he says.

FOLLOWING high school, he enrolled at Brigham Young University with his brother Eldro and sister, Pearl. The three financed their way by selling milk and baled hay.

Choosing the right courses was not easy for the sightless Jeffery boy. Ever since Iliff had lost his sight, his father admonished: "You must decide soon what you want to do in life"—a difficult decision for many a young man.

At that time there were no job catalogs for the blind. Iliff began studying commerce, then switched to social science and religious education. Later, he received a high school teaching certificate and began teacher trainings. He had been promised a teaching position, but was later denied the opportunity when the administration changed.

During a conversation with Iliff the man in charge of teacher employment had flatly stated that a blind man simply could not do an adequate job. "If I were to close my eyes," he declared, "I couldn't expect to go in and begin teaching those students anything."

Understandably miffed, Iliff re-

plied, "If you were to close your eyes, you couldn't even make it out the door." Only a short time before, while practice teaching, Iliff had succeeded in amazing the class, when his keen ears had picked up the sound of cards being shuffled and stacked on a rear desk. Calling the culprit by name, Iliff had said, "Pick up your cards and bring them up to the desk."

Denied the promised employment, unsure what course to follow, Iliff might have been justified in feeling angry and depressed. Nonetheless, he continued his schooling and refused to become disillusioned.

During his junior year, in 1934, Iliff had been in need of a reader. People were paid by the State Vocational Rehabilitation to read for the blind. After some searching he found aid in a young woman, LaVie Jessperson, then a freshman. LaVie, an attractive brunette, read for him from September to February, when she left school for employment in Salt Lake City.

During their months together, however, the two had begun dating, and it seemed providential that they should be attracted to each other and later marry. In his patriarchal blessing, Iliff had been promised dreams and visions. Through personal revelation he knew that LaVie was to be his wife—even when she rejected his first date requests. Likewise LaVie had been promised that she would have a special calling—that she would marry someone extraordinary, and she knew that Iliff would

be her husband before there was ever any logical indication.

While working in Salt Lake City, she became ill and returned to her home in Tucson, Arizona. During her recovery, she and her prospective spouse conducted a mail courtship.

More than one person attempted to discourage LaVie in her matrimonial plans. An employer in Tucson even threatened to fire her for such rashness.

Her family, of course, harbored certain misgivings. Deeply concerned, her father once asked her to contemplate carefully the consequences of marriage to a blind man. LaVie, her eyes bright, replied, "I have, Dad. . . . Iliff won't be blind in the next world."

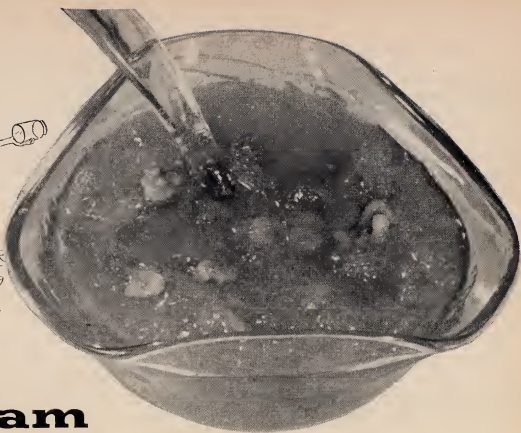
Except for Iliff's brief visit in June, with an engagement ring, they saw nothing of each other until December 22, 1935. The following day they were married in the Arizona Temple.

ILIFF CONTINUED graduate study at Brigham Young University, and among his many achievements, was made captain of the wrestling team. While grappling a husky opponent one day, Iliff wrenched his back and later underwent osteopathic treatment.

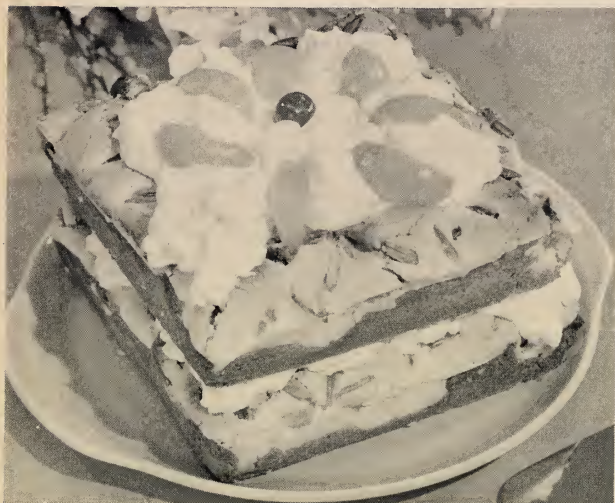
It was while the capable hands manipulated Iliff's back that a new future seemed to unroll. Would it be possible, he wondered, for a blind man to become an osteopathic physician?

(Concluded on page 660)

THE IMPROVEMENT ERA

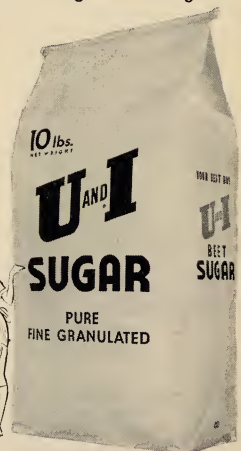
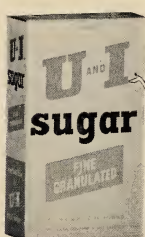
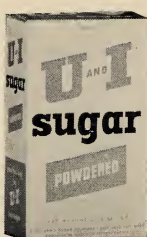
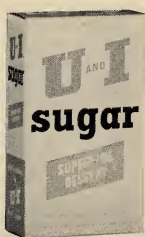
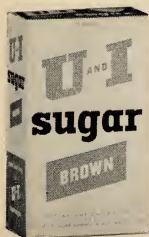


Canned for Jam or Canned for Toppings...



Utah peaches sweetened with U and I Sugar are delicious. U and I Sugar not only acts as a sweetening agent but helps to preserve the natural flavor, shape and texture of fruit. You'll find U and I also helps to bring out the full rich flavor of fresh fruits. Order your U and I canning sugar today —you can't buy a finer, purer, whiter sugar anywhere.

Get the big 10-, 25-, 50-, or 100-lb. bags for canning time



Never to Stand and Wait

(Concluded from page 658)

He posed the question aloud. His benefactor was encouraging, but cautious. Osteopathy, he said, would not only involve the intensive training of a medical student, but special courses in manipulation as well. This would be an undertaking which many, with no physical handicap, had failed.

From that time on, Iliff pondered the idea increasingly. Upon completing his graduate work, he became a specialized case worker among the blind in Salt Lake City. He was given the most difficult cases, and as usual, performed his duty capably. Still, the growing urge to become an osteopath kept him dissatisfied.

Eventually, he learned of the Kirksville School of Osteopathy and Surgery in Missouri, the only and last school of its kind to admit blind students. Attending such a school, however, would require more money than Iliff had ever possessed. His quandary became known to Elder Harold B. Lee of the Council of the Twelve, who suggested that his priesthood quorum might help. Iliff was then a seventy, serving a stake mission.

Gordon Affleck, his bishop, helped induce the seventies quorum to provide \$300—enough to give Iliff a start. Later, during Iliff's graduate year, his tuition was paid by the State Vocational Rehabilitation.

The Jefferys arrived in Missouri, with their three-year-old daughter, Leiloni—optimistic and almost penniless. Some time after their arrival, LaVieue was placed in charge of the medical library—a job which sustained them during the next arduous years.

Iliff immediately attacked his difficult studies and was soon overcoming obstacles that would have turned back many another man. Often he studied with an LDS friend, Ben Allen. Ben would read the bulky anatomy texts aloud, and Iliff, trained to retain almost every word he heard would repeat the material to his companion, driving the ideas home.

DURING his years at Kirksville, Iliff dispelled many doubts regarding a blind man's potential. He was graduated an osteopathic physician in the top ten percent of his class and was honored a Psi Sigma Alpha. Iliff

had crossed over a difficult mountain, and done it without a stumble. He had found himself.

Today Dr. Jeffery operates one of Utah's top osteopathic clinics in Provo within his own home. His patients are many, and some of them travel long distances to be treated under his hands.

Regarding his flourishing profession, Dr. Jeffery says simply: "I have built my practice, trying to do the kind of job on my patients I would want them to do on me."

The Jeffery family leads an abundant life—knowing how to get the most from their recreation, as well as their work. Among his many hobbies, Dr. Jeffery is an inveterate fisherman. LaVieue, an excellent boat handler, often goes along, and once piloted Iliff and his father to safety during a storm on Strawberry Reservoir.

Of Iliff, his father-in-law has said, "Doc can stay out longer and catch more fish than any man I know." When "Doc" and his cronies fish together, he repairs the damaged tackle and reluctant boat motors with hands far more deft than those of his

cronies. A twenty-five pound mackinaw trout is displayed on the wall in his office—evidence of real angling prowess.

His hobbies range all the way from mechanics, carpentry, plumbing, and electrical repair to singing, writing poetry, and playing melodies on wood saws. He once performed on the Major Bowes Amateur Hour, and was later offered employment in Tucson as a professional singer. Dr. Jeffery knows the parts of his car motor as well as he knows the bones in his body. Occasionally people passing the Jeffery home at night are startled to see a man industriously tinkering away under the car hood, unaided by light. Some years ago, he laid out all of the plumbing for a home in Salt Lake City.

Dr. Jeffery has continually been active in the Church. For the past six years, he has been MIA Special Interest leader for the Fourth, Fifteenth, and Bonneville wards in Provo. In the past he has taught Sunday School, been an assistant scoutmaster, the president of a seventies quorum, and served a stake mission.

A man of unending talents and energy, he was recently elected president of the Utah State Osteopathic Physicians and Surgeons Association during an annual convention in Wyoming.

Perhaps most important of all, however, is the role he holds in his own home—a natural role as father and patriarch of his family. Regarding his handicap, the family displays an attitude of understanding and matter-of-factness. Sympathy would seem highly inappropriate for a man of such fiber.

He is the genuine father, who can feel wifely smiles of admiration, even though he cannot see them, the father whose young son will leap astride his back, anxious for a playful tussle, whose two daughters will embrace him—the younger to sit on his lap, the older to ask for the car keys. The priesthood pervades, and love abounds.

The future smiles for Provo's forty-four-year-old osteopath. He knows that one day he will see again. In the meantime, life is to be lived—full of new experiences, new challenges. Unlike the blind people in Milton's poem, Iliff Jeffery will never be content to "only stand and wait."

HIS POCKETS HELD THE NATION'S WEALTH

By Beulah M. Huey

HE WAS A LAD who held the nation's wealth
In trouser pockets: chert chips picked
from brooks
Whose music sang in silver through his
days;
Snail shells from mossy woods, where red
birds called
To mates, and sleepy squabs were fed, and
homes
Were built, and joyousness poured out in
song.
His pockets held some chalk, a pencil,
string
From school, and lunch, a nut for squir-
rels,
A piece of paper with some magic script,
A fishing hook, a bright blue glass, dog
hairs
From Towser, pennies flattened on the
rails.
They held a telescope, through which the
world
Came close, all golden-gloried sky at dawn,
All purple-shadowed lake at misty eve,
All wind-tossed trees and shining Pleiades—
He held all wealth that mattered within
reach,
All happiness—that bubbled up for speech.

The Big Noise

(Continued from page 642)

Pedro stoked up the fire. Sage clumps make a quick, hot blaze and then die out fast. You can make a stove red hot with them, and the fire will be out in a few minutes. Rachel put her finger in the dishpan and drew it out in pain. The dishwater was hot. It has to be hot after mut-ton stew, for the tallow is like candle wax to get off. At home I always washed and Rachel wiped, because of her tender hands. But Pedro took a little stick with a rag tied on the end and stirred the dishes around in the pan. They made quite a clatter.

And perhaps it was because of this clatter that he didn't hear what was going on outside. All of a sudden Snooks raised an anxious whinny, the pinto squealed, and we heard hoof-beats come down hard on the baked ground. Pedro got to the door in time to see two horses, their necks stretching out and in, their manes arching up and down, and their tails pointing straight back—running with all their frenzied might back toward the draw. Pedro shouted after them in Spanish and whistled shrilly in American. The pinto tried to stop and obey, but Snooks was too much for her. Together they were soon out of view because they were traveling down wind, and the wagon was facing the other way. Pedro did not crane his neck to follow them. He reached down to the wheel and caught up the grub ax in his hand.

"Pedro he ees play the fool! He lose hees dog, he lose hees horse, he lose hees gun."

That was right. His gun was gone, too. It was strapped securely to the saddle gear of the pinto. And since the horses were headed for the draw, it meant that the draw was clear. It meant that they knew it was clear. Stepping backward, his arms behind him, keeping his eyes beyond the door, Pedro pushed us farther back in the wagon with wet brown hands.

"But Pedro he no lose hees knife. Thee knife he ees gude friends with Pedro." From somewhere near where the shirt bloused into the levis he drew a long flashing blade. Then he crouched down on his short legs and waited.

(To be concluded)

for CHILLY days...

serve

NALLEY'S CHILI CON CARNE

Autumn days call for something extra in nutritious food—Nalley's Chili Con Carne!

Serve your family big, steaming bowls of Nalley's Chili Con Carne. Two styles—one just right for you. Both made with lots of top-grade lean beef . . . tender, plump beans.

If it's NALLEY'S... it's Good!



BIND YOUR Improvement Eras for years of future use



ONLY
\$3.00
plus postage—at
DESERET NEWS PRESS

The valuable instruction and reference matter in The Improvement Era will be close at hand in bound volume form for future use if you have each year's issues handsomely bound by the Deseret News Press. The cost is \$3 plus necessary postage for each 12 issues bound. All orders must be accompanied with payment in advance. Use the following rate guide to determine postage costs.

Distance from Salt Lake City, Utah	Rate
Up to 150 miles .....	.43
150 to 300 miles .....	.49
300 to 600 miles .....	.59
600 to 1000 miles .....	.73
1000 to 1400 miles .....	.88
1400 to 1800 miles	1.06
Over 1800 miles	1.23

Deseret News Press

THE WEST'S FINEST PRINTERS AND BINDERS

31 RICHARDS STREET

EMpire 4-2581

SALT LAKE CITY, UTAH



everything
for the
bride
at

ZCMI

"ZCMI guides the bride"

A convenient new Wedding Workbook, yours at no cost. Contains complete wedding timetable, Intermountain wedding guide, wedding guest list, honeymoon and entertaining guide. Get your free copy.



ZCMI Bride's Shop, second floor

For all the wedding-party gowns, your trousseau and for complete wedding planning with the help of experts.

ZCMI Wedding Gift Registry, 3rd floor

For listing wedding gift preferences; household trousseau planning; and your complete shower service.

the gown shown, thrillingly lovely, yet budget-minded. Traditional lace and tulle over bridal satin, 69.95

the veil shown from a wide, beautiful collection. Delicate sequin and pearl crown with over-the-face veil, 10.95

ZCMI BRIDE'S SHOP—Second Floor

The Spirit That Drives

(Concluded from page 647)

Ben Hogan, who was recovering from a serious automobile accident, was stricken with a thrombosis which threatened his life again. He never gave up hope and recovered to resume playing championship golf.

Another great athlete, Babe Zaharias, won her first great fight against cancer and made a brilliant comeback, although eventually dying from the dread disease. The miler, Glenn Cunningham, was burned severely on the legs when he was very small. He was determined to be a runner, and struggled and trained until he was a winner.

When a runner faces a muddy track, a strong headwind, and stiff competition, he redoubles his efforts and summons all of his reserve strength. His hours of training spur him on to break the winner's tape.

So in the race of life, obstacles must challenge us to strive harder, to keep going at our fullest capacity. We must not slacken our pace if we hope to run and win.

When can we say we have won the race? When we have reached our first goal? When we have broken our previous records? When others have dropped out and we alone are running? Can we afford to slow down and point to our medals? Can we retire from this race?

The race is never won. We must keep running. The moment we stop going forward, we have already dropped behind. We can never reach the full extent of our possibilities.

Let us all set our goals high and run to win, and I ask this in the name of Jesus Christ. Amen.

SUMMER WARNING

By Marian Schroder Chertows

WHINGING ABOVE the color blaze
That marks the garden's perfect days,
The butterflies drift idly by
Like living jewels in the sky,
Holding, these golden hours sublime,
The essence of all summertime,
Quite unaware that every breeze
Whispers a warning through the trees,
That crafty winter now conspires
To immolate with autumn fires.



THE GIFT OF SPEECH

by Frances Minden Boggus

THE SAGE Ben Jonson said, "Language most shows a man; speak that I may see thee." What kind of word pictures do we draw when we speak?

Words are man's paintbrush, his most effective means of conveying hate, love, sympathy, discouragement, optimism, despair—any of the emotions that stir within his mind. The kind of painting we present to the world depends upon the kind of words we use. Words can be used for good or ill; they can be uplifting or degrading; they can be wasteful or fruitful. Man has been seduced and inspired by words ever since the first man received the gift of speech.

See what some of our great minds have had to say about the value of words. Coleridge said, "Language is the armory of the human mind, and at once contains the trophies of its past, and the weapons of its future conquests." Our memory is a storehouse of words spoken, the pleasant ones, the hurtful ones. We know how dictators, past and present, have used words as propaganda, as "the weapons of future conquests."

Milton, superlative craftsman that he was, made "his words, like so many servitors, trip about him at command." Few of us have the power to command words as did Milton. With Joubert he could say, "Drawing is speaking to the eye; talking is painting to the ear." In his writing he painted many, many beautiful word pictures on sensitive ears. In his sonnet on his blindness he painted the portrait of a valiant soul not only accepting his tragedy without bitterness but also using it to become sublime.

We read from an anonymous writer, "Language is the dress of thought; every time you talk your mind is on parade." For once *Anon's* usually "poison pen" penned more truth and beauty than venom. Do we use words of truth in our dress parade more often than those of deceit—words of beauty instead of ugliness?

Shakespeare, in *King Lear* advises: "Mend your speech a little, lest it may mar your fortune." Fortunes have been made and marred by words. The diplomatic word at the right time has oftentimes influenced decisions that laid a foundation for the concrete building of wealth. Hasty, sarcastic words have revealed lack of character and inability to meet opportunity and have changed conditions that could have been favorable.

Oliver Wendell Holmes, that mighty man of wisdom, warned that, "The flowering moments of the mind drop half their petals in our speech." Budding thoughts are often robbed of beauty by our inability to couch them in expressive speech. Lame speech has frequently ruined what might have been an uplifting and inspiring discourse.

It takes George Eliot to come out

with the pithy in this succinct thought: "Blessed is the man who having nothing to say abstains from giving us wordy evidence of the fact." How often do we suffer from the "bore" who, having the floor, flows on and on in pompous drivel until the wellsprings of our endurance run dry and we squirm in discomfort until we can escape!

But the words that have everlasting value are the living words of the Master—uttered almost two thousand years ago:

"Let not your heart be troubled . . . ye believe in God," and, "Love one another . . . as I have loved you."

Simple words, with no attempt at high-flown rhetoric, they contain the principles for abundant living: complete trust in God, love for man! They hold the secret for living confidently, for dying—triumphantly.

Just eighteen words, but they draw a lasting picture of the lowly Nazarene as loving them he walked and talked with saints and sinners. Out of his love flowed words of color that gave man the dimensions of Godliness, that offered hope of divinity, that promised partnership with God.

Thus did Jesus use the gift of speech—how are we using ours?

STREET OF SLEEPERS, HONG KONG

By Vesta Nickerson

NOW, HAVING seen how millions live,
How they sleep, are fed,
I cherish more the warmth of clothes,
The sustenance of bread,
Four sheltering walls, a roof, and floor,
The comfort of a bed.

The Executive

(Continued from page 639)

those who have, or will have, executive and administrative responsibility in the Church:

1. The Church executive must see to it that his organization is properly staffed at all times. An army or a business organization can be annihilated or bankrupt in a few hours if left without proper officers.

2. It is the executive's responsibility to see that the organization functions continuously and effectively. Proper functioning covers the whole field of "holding the reins," co-ordination, integration, and motivation. It has been said that maintaining effectiveness in an organization is like keeping up a tire with a slow leak; you must keep pumping all of the time. Planning meetings must be continuously held, and duties must be accepted and carried out. The captain of a ship cannot tie his steering gear fast and hope to reach the desired port. It takes constant steering to go in a straight line.

3. The executive must have time at his disposal. He must not be so tied down with details that he is unable to do his own work. If the mind of the executive is littered with a hundred petty distractions, success is impossible. He must give the necessary hours of thought and work to his executive function. No one would trust a banker who spent his time doing everyone else's work except his own, or a general who abandoned his command to run errands.

4. One of the main functions of the executive is the selection of key personnel, their correct placement and training. He must be a good judge of men, and he must make certain that they understand their duty and accept it wholeheartedly.

5. Everyone must be made to see his place in the enterprise and know that he is a part of the management. Even the skilful man will do a poor job unless he knows why he is doing it. The various offices in the Church are all a part of a great decentralized government. The executive is the one who divides up the work and parcels it out to the individual workers and then follows through to see that the job is done. Never give your son an assignment and then fail to check up. This follow-through is just as important in training adults.

6. The executive must be able to initiate, guide, measure, and control work. The executive must guarantee

success, though he must not try to do all of the work personally. The driver of a four-horse team makes his great-

est contribution by skilfully holding the reins, not by abandoning the reins to try to push the wagon personally.

Of sameness and simplicity

Richard L. Evans

OFTEN we tell ourselves what we will do next summer. But as to this summer, it comes and goes so swiftly—so swiftly that we sometimes wonder if we're doing much of anything that is solid and significant. And in reaction, we sometimes rush and reach without too much discrimination as to what it is we rush and reach for. Part of our problem perhaps is that we suppose that something different or dramatic is expected of us, and we overlook much of the meaning of the routine things done each day, the things of which life is made up for most of us. Not many of us make headlines—fortunately. Not many of us find ourselves in the midst of major dramatic events. And even those who do—even their lives are mostly made up of small things, of daily work, of going and coming, of routine tasks. The signing of the Declaration of Independence was a dramatic moment of incalculable consequence—but the men who signed it spent much of their lives in somewhat routine tasks. Lincoln has been much dramatized: his life, his death, his simple stirring thoughts. But his life was not one great crescendo. There were rail-splitting, and learning to read and write, the paying of debts, and the hard labor of learning to be a lawyer. The storybooks and the dramas of historic happenings catch mostly the high color of condensation in covering a life, or a century, or an age, or an era, in an hour or two of time. But often what they fail to tell is the long length of learning, the routine work, the pain and the patience, the coming, and the going, and all the in between-times. And when we tire of routine and of the sameness of our surroundings, we would well remember that there can be much of meaning in simplicity—and in some sameness. As David Grayson said it, "This I know well: that the chief part of every life consists of small things. . . . Blessed is the man who can enjoy the small things, the common beauties, the little day-by-day events; sunshine on the fields, birds on the bough, breakfast, dinner, supper, the daily paper on the porch, a friend passing by. So many people who go afield for enjoyment leave it behind them at home."¹ What if summer does go swiftly, and what if in it there is some simple sameness; blessed are we if running through that sameness is the love of loved ones, and friends, with the assurance that such simple and most meaningful things of life are everlasting.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, JULY 7, 1957
Copyright 1957

¹Accredited to David Grayson.

7. He must always have an objective. Thomas Watson, the late president of IBM, said that every executive should start with a goal and work backward to accomplishment.

8. The executive should know the program and the problems and the solutions involved in the work of those immediately answerable to him so that he can give them technical help. He should know the top contribution of which each is capable.

9. A good executive must be a good student. The field of his activity is so important and so vast that he must be constantly getting new ideas, better methods, and more productive skills. Good tools are of little value in the hands of a bad carpenter. To grow as an executive, one must also grow as an individual.

10. Alfred Sloan said, "The most important thing I have learned about management is that an executive must arouse the individual initiative of the men working under him." This requires a good example, great understanding, and a lot of personal, individual help. The highest form of leadership is the leadership of persuasion, not the leadership of command.

The greatest ability known in the world is executive ability, and our greatest contribution to the work of the Lord can only be made as we develop our abilities to their highest possible point.

KINGS OF EARTH

By Elizabeth Shafer

HOMESICK for mountains. For those great chunks of earth Bulking against the sky?" He laughed.

"Yes, sick For the sight of mountains. Does that seem so strange?"

But I forget—you have not lived with mountains."

She smiled. "Oh, you can never understand Until you climb a mountain trail and see The peaks above you sway, the sky come close.

Until, riding the hairpins down a pass, You feel the heart stand still with joy and fear,

Or, looking out your window, see the light Turning the mountainside to amethyst.

When I lived there, a day might pass before I stopped my work to look at them, to see Those kings of earth standing against the sky,

Sun-warmed, mist-bound, or lost in snow. But knowing they were there made all the difference.

As with the presence of someone you love. Yes, I am sick for mountains. Take me home."

SEPTEMBER 1957

Only STEEL can do so many jobs so well



Steelaire Home. The entire structural frame of this house is made from tough, cold-formed steel, so it is unaffected by rot, fungus, and termites. Even more important is the fact that the steel frame resists warping and sagging. It's one of a line of *Steelaire* homes and is made by the U. S. Steel Homes Division of United States Steel.

UNITED STATES STEEL



INTERESTED IN HOME STUDY?



Adult Education at BYU

285 COURSES AVAILABLE

MAIL TO

BRIGHAM YOUNG UNIVERSITY
Adult Education and Extension Services
Home Study
Provo, Utah

Name _____
Address _____
City & State _____
Please send me without cost
Brigham Young University's Home Study Catalog

The Transfiguration

(Continued from page 652)

teresting to note that there are three peaks on the summit of the mountain and that according to some authorities snow lies on the peaks all year around except in the late summer of some years. The top of the mountain is bare, but its slopes are richly wooded. Today much of the mountain is covered with vineyards.

This would seem like an appropriate place for such a marvelous manifestation to occur. You will remember that God chose the Jordan River for testifying to the world that Jesus was his Beloved Son at the time of his baptism, and almost in the same words which he used on the mount. You will also recall that these were almost the identical words which the Father spoke to the boy Joseph Smith in the Sacred Grove, in introducing the Savior to him.

When the Savior and the chosen three came down from the mountain, they encountered a great number of people who were there waiting for Jesus. Among them was a man who pleaded with Jesus to have compassion on his son who was possessed of an evil spirit and could not hear or talk and often fell into fire or water, seemingly having little control over himself. The man said that he had taken the boy to the disciples but that they could not cure him.

Jesus requested that the boy be brought to him. Unto the lad's father he said: "If thou canst believe, all things are possible to him that believeth." With anguish in his voice and tears in his eyes the loving father said, "Lord, I believe; help thou mine unbelief," indicating his humbleness and his faith that the Savior could heal his son. Jesus rebuked the evil spirit and ordered it to come out of the boy. When it did, the lad fell down as if he were dead.

"But Jesus took him by the hand and lifted him up; and he arose."

The disciples of the Lord, of course, were thrilled that the boy had been made well, but concerned that they had failed to heal him. The Lord had given them the power to heal the sick and to cast out devils and yet in this case they were unsuccessful.

Apparently the Savior brought about this series of events to teach his disciples and us that on some occasions an unusual amount of faith has to be manifest, and that faith can

be strengthened by fasting and by prayer.

What thoughts must have gone through the mind of the Savior as he

"On our own . . ."

Richard L. Evans

SOME DAYS AGO we heard a father and his son discussing a situation in which there was some risk—not moral risk, but physical risk. The father, as fathers often are, was cautious. The son, as sons often are, was eager to go ahead. And finally the son said, "Don't worry. If I do it, I'll take the full responsibility. I'll be completely on my own." That should have been reassuring. But what the son perhaps failed to see was that no son, or no father, is ever entirely on his own. No one is ever entirely on his own—nor ever can be. Inherently there is always a responsibility for our own—and even for others also. A pilot who takes out an airplane under unsafe circumstances may assure the ground crew that he will take full responsibility, that he is on his own. But it simply isn't so. When someone is overdue, when someone is missing, when someone is in danger or distress, other people begin to worry and search and seek to save. When a crash occurs, when a child is lost, when someone is in an unsafe situation, rescue crews, families, friends, and sometimes whole communities immediately begin to go to work, often little counting the cost, and often at hazard to themselves. There is no way of endangering ourselves, or doing what we shouldn't do, without its having an effect on others, with hazards and heartaches. And not at any point can a person truly say, "It's only my *own* life, or my *own* health, or my *own* reputation, or my *own* future, or my *own* failure." Seldom, if ever, does anyone ever risk anything altogether alone. Seldom, if ever, is any act confined in its effect to the one person who perpetrates it. And when young people wonder why parents worry—and when they say: "Why don't they let us do what we want? It's our life; it's our sorrow; it's our risk—" it simply isn't so. As parents to children, as brothers to sisters, and even as to the whole human family, we are tied tightly together. A child cannot hurt himself without hurting his parents. And while the young frequently feel that they would like more freedom, and frequently feel that they are sometimes too much interfered with, let this be said to them in sobering sincerity: that parents not only have a desire to know what youth are doing, but also the right and responsibility—by the law—and the law of love, and by obligation that the Lord God has given them, for the sorrow of the son is the sorrow of his father. So also is the success of the son. In a sense, there is no such thing as being altogether on our own—for the lot of parents and children is even as all of us to the Father of us all, always and forever.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, JULY 14, 1957
Copyright 1957

passed again through the land of Galilee? He knew that he would soon have to leave this country and go to Judea where he would meet his death. This was on his mind, and he continually taught his disciples about his death and his resurrection, but most of them understood it not. On this trip through Galilee he may have visited his friends and strengthened the members of the church through personal contacts, but he tried to keep out of the public eye.

IN CAPERNAUM the tax collectors came to Peter asking him if Jesus paid taxes. Peter assured them that he did, perhaps sensing that this was a trick of the Jewish leaders to try to accuse Jesus of not obeying the law.

Jesus had no money himself, and so when he had talked to Peter about the matter he instructed Peter to cast his line into the sea, telling him that he would find in the mouth of the first fish that he caught a coin sufficient to pay the tax for both of them.

It was about this time, and probably in the city of Capernaum, that Jesus preached a great discourse on meekness and humility. The disciples of the Lord disputed as they went on their way as to whom would be the greatest in the kingdom of heaven. They came to Jesus with their question. Calling a little child to him he sat him down in the midst of the disciples saying, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Mark records that on this occasion the Savior said, "If any man desire to be first, the same shall be last of all, and servant of all."

He further explained the importance of treating little children well. He then told them how essential it is that we should forgive those who offend us. When Peter asked, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus answered, "I say not unto thee until seven times: but, Until seventy times seven." He then related unto them the parable of the servant, who, even though he was forgiven by his lord for a debt that he could not pay, had a fellow servant cast into prison because he could

(Continued on following page)



The University **GROWS** in Size and Opportunities

Great strides have been made the past few years in building a bigger University of Utah.

Each expansion move has made the university stronger with new benefits and opportunities for the students.

The University now has the faculty and the facilities that mark it as one of America's outstanding institutions of higher education.

No matter what your plans for the future, whether it's in the field of Engineering, Medi-

cine, Education, Law, Business, Fine Arts, Mining, Nursing, Pharmacy or some other line of activity, see what the 'U' has to offer YOU.

**Freshman Examinations
September 21**

**Freshman Registration
September 26**

**Former Students Register
September 27-28**

**Classwork to start
September 30**

For full information write:



Office of the President

UNIVERSITY OF UTAH

Salt Lake City, Utah

Your bookdealer now has . . .

Gospel Ideals

from
discourses of
**PRESIDENT
DAVID O. MCKAY**

584 Pages

\$4.00

EVERYTHING IN WROUGHT IRON

JR. SUNDAY SCHOOL BENCHES
\$12.95

16 UNIT COAT HANGERS
JUNIOR \$12.95 LARGE \$19.95

PLANTER BOXES
TABLES • CHAIRS

SHOP ARTS, INC.

HU 4-3761
1604 JEFFERSON SALT LAKE CITY

Have you Changed to

ULTRA- Power ?

In both Ultra-Power Ethyl and Regular gasoline, you get a new high in octane. You can be sure of all the smooth free power your engine can deliver.

You get more get-up-and-go—quicker than ever starts—faster than ever warm-ups—smoother than ever get-away—protection against stalling and vapor lock.

You get new power and longer engine life. You get new economy and greater mileage.

The power's up -- Let's fill 'er up !

You expect more from Utoco
and you get it !

UTACO OIL REFINING COMPANY

SPRINGFIELD 30/06 RIFLES AGAIN!

**SHARP, CLEAN BORES
4 GROOVES, THE FINEST!**

AMMO

SPECIALS:

Box of 10 rds. 6.1.
150 rds. G.I. target, 150 gr. \$7.50
20 rds. professionally loaded
soft point hunting, 150 gr. \$2.95
20 rds. Rem. or Western Com-
mercial soft point, 110 gr. 150
gr. 220 gr., YOUR CHOICE \$4.75

GOLDEN STATE ARMS CORP.

386 W. Green St.,
Pasadena 168, Calif.

ACCESSORIES BARGAINS

Single U.S. gov't regulation (winch)
New... \$1.95. Used... .95c.
Swivel handle cleaning rod, 3 pr. & 1 pr.
Solid brass, Gov't issue... \$1.95
Brushes, U.S. Army Wards, ultrafine, new,
2 for... \$1.95. 6 pr. case... .75c.
Patches, G.I. cleaning patches, flannel
600... .75c.
Solvent, G.I. gun cleaning solvent,
6 oz... .25c.
Gun Case, G.I. olive drab, heavy-duty, brand
new condition, heavy gov't spec-
ification... \$1.95
Saddle scabbards, U.S. official top quality
cotton, riveted and stitched, NEW \$4.95
TO ORDER: Send check, cash or money
order. \$10 discount for C.O.D. Shoppers. Ill.
ex. charges collect F.O.B. Pasadena, Calif.
note: add 4% state tax. 10,000 MONEY
BACK GUAR. Dealers inquire.

ON SALE JUST \$39.95

HUNTERS:

For the first time in 210 years we can again offer the
famous U.S. Springfield '03 Caliber 30-06. These
are good, very good marks and fast, clean sharp
rifles. This is most accurate military rifle ever made,
most popular hunting rifle and caliber in world. Soft-
nose ammo sold everywhere. Single Springfields sell
as high as \$75. Get yours now while they last!

SPECIFICATIONS:

Model: '03. Bbl., 24"-4 groove (not 2 groove).
Sights: Famous Springfield sights adjustable to 2700
yds. Sighting elevations. Stocks: Gov't selected
American Walnut. Calibers: All high
numbers. Weighs: We depress and oil lightly. Shipped in
heavy duty protective packing case. ALL MILLED
PARTS, no hand-up, no time stamping. We approve.
8 1/2 lbs. Shipping Wt. 10 lbs.

The Transfiguration

(Continued from preceding page)

not pay his debt to him. When the lord heard what was done he "was wroth, and delivered him to the tormentors, till he should pay all that was due unto him."

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

ON ANOTHER occasion Jesus emphasized the importance of devoting ourselves to serving God. One man told Jesus he would follow him wherever he went, and Jesus said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

Jesus called another to follow him, but the man wanted to go and bury his father first. Another wished to go home to bid farewell to his loved ones. Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." This may seem a little harsh to us today but it emphasizes the great importance of being faithful to our calling.

Continuing the organization of the Church, Jesus "appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." He instructed them to go without purse or scrip, to heal the sick and preach the gospel.

John tells us that as fall approached, the "brethren" of Jesus encountered him to go to Judea "that thy disciples also may see the works that thou doest." They told him that if he wanted his doctrine and his work to be known that he should not do them in secret but openly. "If thou do these things, shew thyself to the world." The time was approaching for the Feast of the Tabernacles, which was held annually after the harvests were in. It compared in a way with our Thanksgiving celebration and was an occasion for the Jews to gather in Jerusalem. This seemed like a choice time for the Savior to make his mighty works manifest.

Who his "brethren" were we are not certain, but it seems as if they might have been members of his own family. John says, "For neither did his brethren believe in him." Jesus

THE IMPROVEMENT ERA

Subscribers who wish to bind the 1956 volume of their ERA are informed that the annual index is still available from

THE IMPROVEMENT ERA

told them to go ahead to the feast—he was not yet ready.

But finally the time did come. Luke records, "And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem." Again he decided to make the journey through Samaria rather than going around it, so he sent messengers into a certain village to see if the people would receive him. When the villagers refused, the disciples, being much upset, said, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" But Jesus answered that "the Son of man is not come to destroy men's lives, but to save them."

Next Month: JESUS VISITS JUDEA

Charlotte Sheffield—Miss USA

(Continued from page 653)

Lord convince one that she is a girl who prays. It is apparent in her voice, her manner, and her spirit that she has a testimony of the gospel.

Last June Charlotte received her bachelor of science degree in speech, with a secondary teaching certificate, from the University of Utah. Although her plans for the immediate future were somewhat altered by her Miss USA title, her goals were not. She wants marriage in the temple and a family. Meanwhile, personal appearances, tours, a variety of demands on her time, have come one after another, and in October she will travel to London for the Miss World competition. With the \$2000 cash which came with her Miss USA title, she may then go to New York to study toward a master of arts degree in dramatics.

In spite of the many recognitions that have come to Charlotte in past competition, and in this major achievement, friends describe her as modest, without conceit or overconfidence. At the Long Beach beauty congress she was outstanding for her natural beauty. She wore little make-up and stylish but modest evening dresses. She has, in addition to physical attractiveness, that beauty resulting from the inner peace and faith which is the birthright of every Latter-day Saint girl, and she knows

(Concluded on following page)



All advantages of a large University, All the attention of the small College

Consider these advantages at the
Largest Intermountain University . . .

- Adequate faculty for the large student body.
- Relatively small classes.
- A complete stake of the LDS Church, entirely with student membership in 17 wards.
- Frequent visits from General Authorities and other Church leaders.
- Counseling service available to every student.
- Scores of cultural, geographical, departmental, and social groups, open to all students.
- Expanded schedule to include all who wish to take any class.
- Efficient placement service to aid in finding employment.
- Close association with family-sized groups of roommates in beautiful campus residences.

Autumn Quarter Registration—September 30 and October 1, 1957

BRIGHAM YOUNG UNIVERSITY

PROVO - UTAH

FOR YOUR HEALTH'S SAKE

Learn the approximate
VITAMIN • MINERAL • PROTEIN
and CALORIE content of
RAW VEGETABLES AND FRUITS

FREE

A booklet containing charts
and valuable information prepared
by H. E. KIRSCHNER,
M.D. mailed on request.

WRITE: ACME MFG. CO.

34 N. Baldwin, Sierra Madre, California

FILMS! DEVELOPED and PRINTED

Any
6, 8
or 12
Exp.
Roll!

25¢

Send Coin Only
- No C.O.D.'s

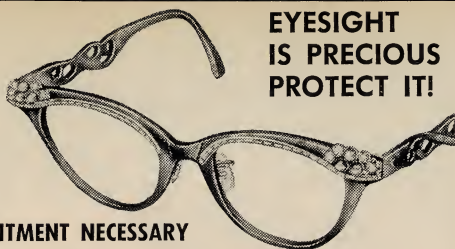
Jumbo
Prints
only
35¢

MONEY-BACK GUARANTEE!

SAM'S PHOTO LAB

P. O. Box 1115, Dept. AA
Salt Lake City, Utah

**Consult
DESERET
OPTICAL
NOW!**



**EYESIGHT
IS PRECIOUS
PROTECT IT!**

NO APPOINTMENT NECESSARY

COMPLETE OPTICAL SERVICE

- More Than 40 Years Experience
- Service and Quality Plus
- Glasses Adjusted Free
- Satisfaction Guaranteed
- Eyes Examined for Driver's Licenses
- We Give S&H Green Stamps
- Precision Craftsmanship
- Oculist Prescriptions Accurately Filled
- Lenses Duplicated Accurately

Nothing Down — \$1 Weekly



**ONE
DAY
SERVICE**

317 So. Main, Salt Lake City Elgin 9-4934

Convenient Free Parking at Broadway or Ramp Garage — Any Egbert System Parking Lot

Charlotte Sheffield—Miss USA

(Concluded from preceding page)

in her heart that she would not have won her title without it.

Charlotte's feelings for the real values of life are keen for one so young and are in harmony with a careful study of the gospel. She has behind her a rich background of service in the Church. She has faith in God and recognizes his power in her life. These things, she knows, as much as any physical beauty with which she has been blessed, have been responsible for the wonder of her life these past few months.

The Part That Hangs Over

(Continued from page 635)

and takes the shape of our faith. Some of us have average-sized faith, while the faith of others is greater, but the spirit of the gospel can fill us to overflowing. Some react in enriched service to their fellow men, others in creative activity, still others in leadership. But all of us are working together as servants of our Heavenly Father to further his work here upon the earth.

If we give ourselves completely to be filled with the life-giving water of the gospel, we become channels through which goodwill and peace might flow to others. It may be that there are some who will never know the gospel of Jesus Christ except as they see it at work in us.

Sometimes the vessel isn't filled with the unadulterated spirit of the gospel because of prejudice or hate, greed or envy. If that be the case with any of us, let the spirit of the gospel flow unabated, continuously, and, sooner or later, we will be changed. Prejudice will be washed out; hate will turn to love; greed and envy will become unselfishness.

Let each of us ask himself or herself: Do I have my vessel full? There is plenty—and to spare! The only limit to the amount of the spirit of the gospel you may secure is the capacity you have to receive it.

The gospel of Jesus Christ will remake a man—it will make a little man a great man. Let us all open our hearts to it.

A few years ago, a sensation fol-

THE IMPROVEMENT ERA

Progress By You . . . IN REVIEW!



IT'S YOUR FAIR . . . BE THERE

- ★ Holiday on Ice of 1958 featuring "Aladdin & His Magic Lamp"
- ★ Top Hollywood & TV Celebrities
- ★ Great SeaBright-Aerialist
- ★ Jimmy Jamison, Sensational Highdiver
- ★ Arabian Horse Show—Sept. 14
- ★ Livestock
- ★ Auto Acrobats
- ★ Horse Show
- ★ Wrestling

**UTAH STATE FAIR
& Industrial Exposition**

Fairgrounds

Sept. 13-22

Salt Lake City

lowed the announcement by the General Electric Laboratories that a young Latter-day Saint scientist (who, by the way, is now Director of Research at BYU) had produced the first artificial diamond. One editor gave the formula as follows: "Take a pinch of coal dust, apply 1,500,000 pounds of pressure per square inch, turn up the heat to 5,000 degrees Fahrenheit, and what do you get? A diamond."

In a remarkable sense, this formula works in producing an immortal soul: God takes a pinch of dust, applies the pressures of trial and temptation, raises the heat of labor and sacrifice—and the consequence? A living soul worth infinitely more than the most precious diamond.

It is my prayer—and my conviction—that the qualities of leadership that I see exemplified in the MIA leaders of the Church will assist the thousands of our young people who respond to their inspiration to withstand the pressures of trial and temptation; that they will assist our members to build lives of such breadth and quality that there will be a part to hang over and give comfort and warmth.

I could not close my remarks without telling you that I have a deep and abiding testimony of the gospel of Jesus Christ and of the divine mission of our Savior. I know from the depths of my soul that the gospel was restored in this dispensation and that we are richly favored to be engaged in activities relating to it. I testify to you that President David O. McKay is the prophet through whom God instructs his children today, and that President Richards and President Clark and the other General Authorities who lead the Church today are chosen of God to assist us to live close to his teachings. May we all do so, I humbly pray, in the name of Jesus Christ. Amen.

THE PLAYHOUSE

By Elaine V. Emans

LET a little girl pretend,
Golden hours without end,
She's a lovely lady keeping
House: with shells for dishes, sweeping
Up rose petals, lacking dirt.
Let a little girl convert
Summertime into a far
Dream where grown-up duties are.

Then one day it may surprise
Even her to realize
There are times in life like playing
House, all sun and petal-smell—
If she learned contentment well.

SEPTEMBER 1957

UTAH STATE UNIVERSITY OFFERS *you* A BALANCED EDUCATION *Including*



Spiritual training in the largest
Institute of Religion in the LDS
Church system.

and

Practical and technical training
leading to a successful career
in hundreds of occupations.

FALL QUARTER
- REGISTRATION -
SEPTEMBER 26-28, 1957

FOR INFORMATION WRITE

DARYL CHASE
- PRESIDENT -

UTAH STATE UNIVERSITY — LOGAN, UTAH —

SALT LAKE'S NEWEST HOTEL

HOTEL TEMPLE SQUARE

COFFEE SHOP and
DINING ROOM

The place to eat in downtown
Salt Lake City. Special rooms
also available for banquets,
business luncheons and wedding
breakfasts.



Melchizedek Priesthood



Priesthood Reactivation and Magnifying Our Callings

O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (D & C 4:2.)

* * *

EVERY quorum officer in the Church knows—in a general sort of way, at least—that he is obligated to magnify his calling in the priesthood. But *how* to go about it, the *steps* that should be taken, the *course* that should be followed—oftentimes these are not so clear to newly installed officers and to those who have not had a reasonably extensive background of church service.

Actually the course to follow is an easy one—"... my yoke is easy, and my burden light" (Matt. 11:30)—for those who love the Lord and desire to work out their own salvation and help their brethren do the same.

In charting our course, first let us remind ourselves of the definition and nature of that holy authority which we hold. By definition, priesthood is the power and authority of God delegated to man on earth to act in all things for the salvation of men. A calling in the priesthood is an appointment to serve in a specified office, an office to which particular duties and responsibilities attach. To

magnify a calling is to hold it in great esteem and respect, to see that it is enlarged and built up in importance in the eyes of the Church, to see that every function which goes with the office is performed perfectly so that the attendant blessings will be received.

How, then, does a priesthood president magnify his calling? He does it by using the priesthood for the purpose for which it was given him. That is, he uses his priesthood to minister for the salvation of those over whom he is called to preside. He is called to lead his fellow quorum members to eternal life in our Father's kingdom.

Now, Brother Quorum President, are you using your high calling to lead your quorum members—both your active and inactive members—to salvation? But, you say, what particular thing shall I do? *Follow the Priesthood Program of the Church!* It has been tried and tested, and it works. Learn the instructions in the *Handbook*. Make them work in your quorum.

What Is the Objective of Priesthood Presidencies?

"To help every member of their quorums or units to attain to a state

of spiritual well-being and to a degree of economic independence and material well-being that will assure adequate food, clothing, fuel, housing, and other needed physical comforts, and educational advantages for himself and his family."

Who Is to Carry out the Details of this Objective?

To a large extent quorum presidencies must handle the details of their own quorum business. There are many matters which they cannot delegate to others. But in addition they should organize three standing committees to aid them in their work.

What Duties Must the Presidency Retain to Themselves?

1. To become acquainted with the character, qualifications, and attitudes of all quorum or unit members.

2. To make personal calls upon each quorum or unit member at least once a year, and oftener when necessary, giving deserved commendation, blessing, and encouraging the sick, bereaved, and discouraged, ever seeking to awaken and renew good desires among indifferent quorum or unit members.

3. Foster and encourage stake and foreign missionary service.

4. Promote temple work.

5. Keep in constant touch with all quorum or unit members away from home (this includes the implementation of the servicemen's program) and their families at home.

6. Provide adequate class instruction (including able teachers) and facilities.

7. Teach all quorum or unit members how priesthood ordinances should be performed.

What Committees Should Be Organized?

Personal Welfare.

Church Service.

Fact Finding and Reporting.

Other committees should be task or subcommittees serving under the direction of the appropriate one of these standing committees. To provide opportunities for service and to further the work of the quorum, many task

committees should be appointed from time to time.

What Work Should Standing Committees Perform?

Read the *Handbook*, pages 30-38. The objectives and fields of action of each standing committee is set forth. Committees should plan their work for a year in advance; it should be correlated with the plans of the other committees; and then the whole program should be presented to the quorum for approval at a monthly business meeting.

Who Should Serve on Standing Committees?

A member of the quorum presidency should be the chairman of each committee. Ordinarily the quorum president will be the chairman of the Personal Welfare Committee; the first counselor, chairman of the Church Service Committee; and the second

counselor, chairman of the Fact Finding and Reporting Committee. The committees are all quorum committees and not group committees, but each group (or at least each major group) should be represented on each committee. The member of the group appointed to serve on the Personal Welfare Committee ordinarily should be the group leader, and he should also be a member of the Ward Welfare Committee in his ward. Committees should be of a workable size. It has frequently been found advantageous to put a few inactive brethren on the standing committees as a means of bringing them into service. Names of members of standing committees should be presented to quorums for a sustaining vote.

Who Should Serve on Task Committees?

Here the emphasis is with the inactive brethren. Get as many as possible on each task committee. The man is more important than the job. When the task is done, discharge the committee with proper commendation. There is no objection to creating task committees primarily for the purpose of providing a church assignment for some inactive brother.

How Often Should Committees Meet?

As often as necessary. Ordinarily standing committees will find it necessary to meet at least once a month. They should report their activities and receive instructions from the quorum presidency monthly. Task committees probably will need to meet a number of times during the period when the privilege of service on a particular task is being afforded.

What Is the Relationship of Committees to the Presidency?

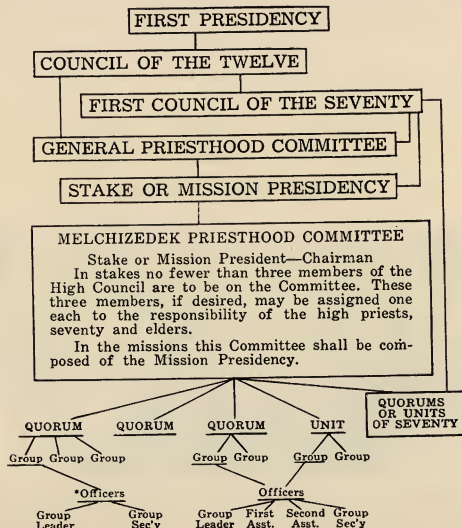
Committees are appointed by and work for the presidency. But the presidency cannot relieve themselves of the responsibility for seeing that the work is done. A good executive gets others to work, for his benefit and for theirs.

The work to be done by quorum presidencies and committees is both extensive and glorious. Special emphasis is needed everywhere in the

(Concluded on page 686)

GENERAL PRIESTHOOD SUPERVISION

Priesthood Supervision Chart





The Presiding

Quality Ward Teaching Is Characterized By Virtues of Teachers

THROUGHOUT THE Church an effort is being made to improve the quality of ward teaching. As a result of this action, conscientious leaders are asking, "What constitutes quality ward teaching?" Quality in this instance should not be confused with quantity. The quantity of families visited may run high, but the quality of the teaching still may be mediocre. Quantity will take ward teachers to many doors, but quality teaching as it pertains to the ward teaching program is the excellence of the work done after teachers enter the home.

Quality teaching is achieved when ward teachers acquire certain distinctive virtues, of which the following are some of the most essential: dependability, sincerity, promptness, diligence, humility, discernment, and prayerfulness.

Dependable ward teachers are trustworthy. They faithfully perform their duty without urging. Through their reliability they merit confidence and trust. Their work is marked by competence, and they give full support to their leaders.

Sincerity is an unusual personal quality. Those who are sincere are not superficial and are devoid of deception. Sincere teachers are free from pretense, showmanship, oratory, and the tactic of pressure. Sincerity is not given to argument. It operates in the spirit of friendliness and does not offend. Sincerity in teaching is a well-blended combination of the use of precept and example.

Promptness thoroughly demonstrates the spirit of doing today what should be done today. Those who are prompt are easily moved to action.

Diligence is best exemplified in those who are conscientious. It makes teachers painstaking and thorough in their work. They are not satisfied with anything less than the best they can do. They study to improve the mind. They never lose an opportunity to help those whom they teach.

Humility is a virtue that manifests itself best in the absence of pride in oneself or in one's achievements. It is devoid of arrogance and vanity. Humility ascribes unto the Lord the honor and the glory for success achieved. It is not difficult for the Lord to inspire humble teachers.

The spirit of discernment is not equal in all men, but it is a virtue that can be developed if it is sincerely sought. It is characterized by superior comprehension. It determines accurately the honest motives of those who are taught. It is quick to detect deceit. It is equally alert to the heart reaching for help.

Prayerfulness not only leads teachers to seek divine aid, but it also prompts those whom they teach with a desire to seek the Lord. It also makes teachers more conscious of their responsibility to the members.

These are some of the character qualities which improve the quality of ward teaching. The ability to acquire these virtues is within the reach of every member of the priesthood assigned to do ward teaching.

Teaching the Gospel Exacting Responsibility

THOSE GIVEN the responsibility of teaching the gospel are under obligation faithfully to perform their duty. Teachers in this Church are in a measure the custodians of the faith of those whom they teach. Early in this dispensation the Lord made known to the Prophet Joseph Smith some of the fundamentals of good teaching.

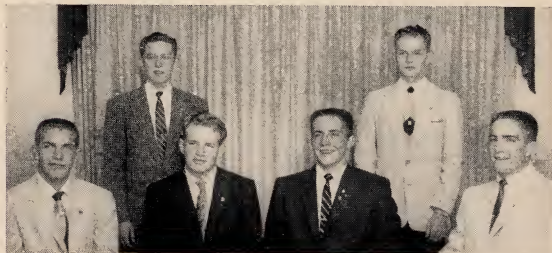
And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel.

And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.

And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach. (D & C 42:12-14)

There are no exceptions to the above teaching requirements for ward teachers. The fact that thousands of them serve in this capacity does not lessen their responsibility to those whom they teach. Their example and their teaching should conform to the standard as set forth in the revelation to the Prophet. Teaching at the fireside is just as exacting as teaching in the classroom.

Brothers Compile Perfect Attendance Record



Three sets of brothers from Lakeview Ward, Lakeview (Utah) Stake, have achieved a perfect attendance record at priesthood and Sacrament meetings for a period of five years. Reading from left to right: sitting, Glen Budge, Allen Budge, Lowell Peterson, and Wayne Peterson. Standing, Francis Burton, Jr., and his brother Robert Burton. Three of these young men have recently been ordained elders.

Bishopric's Page

Working With Senior Members Challenging and Rewarding

THE CALL to work with Senior members of the Aaronic Priesthood is not an easy one, yet it pays well for effort spent, in satisfaction and joy of accomplishment. Its fulfillment requires self-discipline and often the sacrifice of personal pleasures. It demands faith, love, diligence, perseverance, tact, vision, and the ability to keep on in the face of opposition and resistance.

It is a mark of greatness to accept and courageously fulfil difficult calls to duty. It is not necessarily a test of character to do willingly and well the tasks that are easy or pleasant. The real challenge is in performance requiring sacrifice and in following a beeline to the goal which duty defines, regardless of how unpleasant the job or the amount of effort required to fulfil it.

Yes, the call to work with senior members is a call to serve the Lord.

Not Accessible Families Defined

LEADERS in ward teaching frequently ask this question, "What families should be considered as not accessible and included in column seventeen of the ward report on ward teaching?"

The following are some examples of families thus classified: married students living away from home attending school at institutions where there are no campus wards or branches and no wards or branches in the city, servicemen who are married and whose families live with them near the base, families living outside the ward because of temporary employment, families away on extended vacations, aged and infirm members living in public institutions outside of the community, and those families who refuse to admit ward teachers to their homes.

Teachers and Deacons Do Not Have Authority to Perform Ordinations

TEACHERS AND DEACONS in the Aaronic Priesthood do not have the authority to perform, or to assist in performing ordinations in the priesthood.

The Lord revealed to the Prophet Joseph Smith:

But neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands. (D & C 20:58.)

Since all ordinations are performed

by the laying on of hands, and since teachers and deacons do not have authority to "lay on hands," they may not take part in any way in ordaining others to the Aaronic Priesthood.

According to the word of the Lord, the priest is the only officer in the Aaronic Priesthood who has the authority to perform ordinations:

And he may also ordain other priests, teachers, and deacons. (*Ibid.*, 20:48.)

Study Guide for Ward Teachers September 1957

Thrift

ONE OF THE most desirable of human virtues is thrift. This admirable and helpful quality brings happiness and success through self-control and mastery that give supreme satisfaction.

Its opposite brings worry, grief, suffering, humiliations, and sometimes even more serious consequences.

Thrift is not miserliness. It is the wise use of money. Intelligent spending is frequently the most desirable type of thrift. Real thrift—of money or time or substance—means the avoidance of waste, the absence of squandering, the proper regard for values, and an outlook for the future.

The following excerpts from "A Guide to Quorum Activity" give helpful advice which every Latter-day Saint family should heed:

Every member of the priesthood should strive for financial independence. This must come ordinarily from the savings from the income from his vocation. Whether he achieves it depends largely upon his own efforts. It is his duty to do all he can to secure for himself and his family the things that are necessary for a happy life, and some protection against the weaknesses of old age.

A man should save some part of his income. The necessary expenses must be so regulated that something is left over to go into the savings fund. Every member of the priesthood, whether young or old, desires to increase his education; to go on a mission; to make some investments that will yield an income to help in the day when his earning capacity has diminished, and to do other things that will increase the joy of his life. The cost of all such ventures must come out of his savings. Saving should go along with earning. It follows that one should not go into debt, except for essential things. In fact, it is doubtful if a man is wise who goes into debt for anything except necessities.

To make the best use of an income, it is necessary to use the budget system. Every quorum member should know his probable income and expense and should make a budget accordingly. Then with all his might he with his family should attempt to live within that budget.

INTRODUCTION OF STUDY GUIDE FOR OCTOBER 1957

The Spirit of Co-operation

The spirit of the gospel of Jesus Christ is the spirit of co-operation. The Church functions best when all members co-operate by participating. The law of tithing is a law of co-operation—co-operation in the financial and temporal affairs of the Church. If we observe the law of the fast and pay fast offering, we co-operate in caring for the needy. The welfare plan is a plan of co-operation.



—Photo by H. Armstrong Roberts

WHAT'S A MINUTE MORE OR LESS?

by Julia W. Wolfe

MRS. REED WAS watching the mother of five children dress the youngest. Mrs. Reed was the mother of one.

First Mrs. Wood put on the little shirt, and at the same time a door opened, and in came her next to the youngest child.

"Oh," cried this one, "me kiss the baby."

She rushed at the little one and kissed it, while the infant rapturously ran both hands in the treasure of golden hair so suddenly projected into his horizon. The mother-of-five waited until the kissing was over and then resumed the dressing.

"Poor little fellow," she said, "his mouth is so hot! His teeth are slow

coming through," and she gently rubbed the fevered gums. On she went with the interrupted dressing. When she was putting on the baby's dress, the older children came in ready for school. Two were ahead, and they ran to the baby. The mother leaned back laughing, and watched them seize their brother, kiss him, and roll him back on her lap, while he answered with joyful shouts. No sooner had he been released, and the arm was about to go into its sleeve, when the third child, who had lingered behind, appeared with the cause of her delay—the kitten she had been capturing. The whole scene was reenacted, with the addition of the baby's ecstatic delight in the kitten.

When this was over, and the older children had gone to school, the mother-of-five went on with her task and finished dressing the baby.

The mother of one baby looked at her in open wonder. "How do you do it?" she asked. And, to the puzzled expression in the other mother's eyes: "You have been interrupted over and over again in dressing the baby, and you have sat and waited as if that were part of what you were doing!"

"Well," said the mother-of-five, smiling, "isn't it?"

"Isn't it?"

"Isn't interruption a part of what every mother should stand for, especially if she has several children?"

The young mother looked puzzled. "Why, how can interruption be a part of anything?" she demanded. "Doesn't the very word imply that it is something that does not belong there?"

"I am not as sure as I used to be what belongs and what doesn't," said the mother-of-five. "I am inclined to think that nearly everything belongs!"

When all was quiet, for she had put the baby to sleep, she elaborated somewhat. "I have thought about that a good deal," she said, "and it

Today's Family

EILEEN GIBBONS

Editor

used to be one of my big problems. But I think that I have solved it by a little reasoning."

Her face had a look of exquisite kindness which another might have taken for patience. It was simple kindness, gentleness, openness, to all that was happening about her.

"When my first child was born," she said, "I took it all very seriously, as seriously as any young housekeeper takes the little tasks of every day. Everything must be done just so. When I began a thing, the most important thing in the universe was to get it done. I worked from one task to another all day long, as if jobs were steppingstones toward I did not know what. Nothing was allowed to interfere with the line of march I laid out for myself all down the day. I was very fond of the word 'systematize.' The word 'efficiency' was not heard then as much as it is now, but if I had heard it in those days I should have fallen upon that word and devoured it. As it was, I merely ran everything like clockwork.

"That lasted for one year. Then there came a night when I was undressing the baby for bed. She had been fretful all day, and I was anxious to get her to sleep. I had just slipped on her nightdress when my mother walked into the bedroom. Do you remember my mother? She was so full of life, and she loved children, just as she loved me. I remember now how she looked—she threw her wraps on the chair and came to me with open arms and laid hold upon the baby with some dear, trivial words of endearment.

"She wanted to take the baby up. I shall never forget it. I said: 'Oh, Mother! Not now. She has been fretful, and I'm in a hurry to get her to sleep.' Mother nodded, stepped back, and sat over by the table looking at the paper while I finished preparing the baby. In a little while Mother went home.

"It happened—you know, those things do happen—that it would be only for a few weeks more that Mother would come in like that, wanting to love the baby, and me, too. I suppose that is what set it all sharply in my memory. For weeks after she passed away I never undressed the baby without remembering my mother and how I had warned her away that night. What difference would it have made? Just three or four minutes,

(Concluded on following page)



So easy! 50% more jelly ...and fresher flavor

because you boil only 1 minute with **SURE-JELL** or **CERTO**



Recipe: perfect homemade grape jelly. Crush $3\frac{1}{2}$ lbs. ripe Concord grapes. Cover, simmer 10 min., with $1\frac{1}{2}$ cups water. Place in jelly bag; squeeze out juice. Mix 5 cups juice with 1 box *Sure-Jell* in large saucepan. (Or use liquid *Certo*—recipe on bottle.)



Bring to boil over high heat, stirring constantly. At once, stir in 7 cups sugar, bring to boil again. Boil hard 1 min. only, stirring constantly. This short boiling time gives you fresher flavor. And less juice boils away, so you get up to 50% higher yield!



Remove from heat, skim off foam and pour into glasses. Paraffin at once. Yield: 12 medium glasses at the cost of mere pennies a glass! And you're *sure* of perfect results with all kinds of fruits when you use powdered *Sure-Jell* or liquid *Certo*!

Your choice!

SURE-JELL

powdered natural fruit pectin

or **CERTO**

liquid natural fruit pectin



Pectin causes jelling. Amounts of pectin in fruits vary.

But no guessing with recipes you get with Sure-Jell or Certo.

Products of General Foods



AUNT SALLY'S Nut Loaf

Yield: 1 $8\frac{1}{4}$ x $4\frac{1}{2}$ -inch loaf

2 cups sifted all-purpose flour
2½ teaspoons Clabber Girl
Baking Powder
¾ teaspoon salt
¾ cup sugar
¾ cup shortening
¾ cup chopped nut meats
1 teaspoon grated lemon rind
¾ cup seedless raisins
1 egg
1 cup milk

Sift together flour, Baking Powder, salt, and sugar. Cut in shortening until mixture is fine. Blend in nut meats, lemon rind, and raisins. Beat egg and milk together. Add all at once to dry ingredients; stir until flour mixture is just dampened. Spoon batter into a greased and floured $8\frac{1}{4}$ x $4\frac{1}{2}$ x $2\frac{1}{2}$ -inch loaf pan. Bake in a 325°F . (slow) oven about 1 hour. Cool thoroughly. Bread is better stored 24 hours before slicing.

Do-It-Yourself...

Remember it's the fresh ingredients in your home-baked recipe that make things taste better; stay fresh longer!



CLABBER GIRL

NOW EXCLUSIVELY KNOWN AS
THE BAKING POWDER WITH THE
BALANCED DOUBLE ACTION

HULMAN AND CO., TERRE HAUTE, IND.

What's a Minute More or Less?

(Concluded from preceding page)

out of all the years, for her to stand there and love that baby while I waited.

"But I would not be interrupted. I had it in my mind, you see, that what I was doing was the most important thing in the world. And it was not! It was not nearly as important as to have lived through and enjoyed to the fullest having Mother come and take up that baby and look at her while I sat beside them.

"Think of it—oh, if we only could think of it impersonally. A daughter, in a home of her own, putting her baby to bed. And the mother of the daughter (who herself had done all this for her) running in, and all of them well and strong and happy. What more natural and beautiful thing than to have had that minute together, just to enjoy and to remember? But no—I was the busy, worried, hurried, anxious mother, bent on doing her duty and getting the baby off to bed at a certain time. That was all I had room for, so we lost a beautiful and memorable minute.

"After that I began to take notice. I watched myself. I saw that when my husband wanted to tiptoe into the children's room with a caller to show the sleeping baby, I was likely to say, 'Oh, not tonight! If you wake her I can't get her to sleep again for a long time.' That if I was doing something for the baby and he called me to come and look at something, I would answer: 'Why, I can't come! I've got to finish this.' That if he felt like playing with the baby at night, I was likely to interrupt them just on the dot of the child's bedtime.

"And so it all came to me, and I began to see and understand what I have since realized: that system is all very well, and we must have it, and we must have efficiency, and rules for children; but that the mother who

does not learn how to subordinate all these things to little variations caused by the human equation misses some of the most exquisite moments of motherhood and wifehood."

The other mother listened, and her face lighted and glowed with her moment of new understanding.

"I see," she said, "you mean, which was more important today: that you should have dressed the baby a minute or two, or even five minutes, earlier, or that you should have had that other wonderful moment which you did not let go, when all the children were about you loving the baby."

The mother-of-five nodded. "That's it," she said. "In such a moment, I almost always stop to think now how wonderful it is for me to be there, with them all, no matter how much they seem to be interrupting, when they come to love the baby or me. You see," she added, "they grow up so soon. It is a little while at best that we have them, when they are small and adorable. And yet, if we are not careful, we lose a great deal of the special joy that comes to us but once."

She smiled, then looked up with her shy dignity.

"Perhaps you will laugh at me," she smiled, "but I so often think now, twenty years from now, I would give anything in the world to have some of these moments back that I might be throwing away now if I did not stop to think. Twenty years from now it won't be the moments when I get them dressed on time that I'll be wanting back, or the moments when I put them to bed without a bit of interruption from anybody. The moments I am going to remember are the interruptions themselves—the times when we all relaxed and gave ourselves the mere joy of being with one another. And I am trying to enjoy them—to live as I go along."

The mother-of-one arose and held out her hands. "Do you know," she said, "you have saved such moments for me, too? Why, just this morning I did not take baby to the window to wave good-bye to her father because I was bathing her. Why didn't I wrap her in a big towel and let her wave at him anyway?"

The women smiled into each other's eyes, for there is a mother's love which lives in things so small that only memory can find them out—things a mother learns from her heart.

TO HIS FIRST TEACHER

By Catherine E. Berry

HE'S QUITE young—oh, please realize,
Not half as old as he
Pretends so proudly now today,

I fear that's bravery;
So if he seems a wee bit shy,
He may be missing me;
At Least, a mother likes to think
That such a thing could be!

"... and a barn to play in."

by Nell Womack Evans

THAT EVERY child might sometime exchange blinks with gentle, bright-eyed horses, glimpse a brand-new wobbly calf, perhaps discover in dark corners nested treasures of warm, freckled eggs, and climb in joyous agony, furrowed and crooked steps to the paradise of a haymow, I would add "and a barn to play in" to the children's prayer.

The barn should be red—a faded old building with lightning rods on top and squeaky doors. From its rafters should hang ropes of cobwebs, circus nets to catch imaginary acrobats performing for the eyes of childhood. There should be dust there, laden with the scent of animals, a high shelf filled with jars of rusty nails; leather harness and two fine old saddles side by side, riding wooden horses.

There should be spirals of hairy rope big enough to hide a child, and a hooded buggy, black with gold trim, and stinging whip intact near the driver's hand to spur the team on. How easy then to make friends with real live horses whinnying in their wooden stalls, animals whose great quivering nostrils and venturesome mane-tossing had hitherto scared the daylights out of a child unaccustomed to animals.

How natural then to extend a hand through the bars and stroke their silken noses and fill his own with the heavy, burning scent and his mind with admiration for the honesty and grace of man's helper! How easy, too, to transfer that newfound appreciation to the cow in her stall, forgiving her that belligerent stare—her protection to her young!

The barn should have bins of amber corn—pirate's gold, a queen's jewels, twinkling through the fingers, and for burying oneself in, absorbing the fresh, musty flavor. And empty stalls for climbing, bare feet hugging the edge, hands clutching at posts propelling him at last to the third or fourth rung on the ladder that leads to enchantment. Slowly now, heart

(Concluded on page 682)



Brigham Young coed is expert cook

Wins Chicago Trip in Cooking Contest

Miss Betty Louise Moyle, of Pleasant Grove, Utah, takes a final stitch on the party dress she plans to take with her to Chicago. This college sophomore entered cooking competition at the Utah State Fair last year and won the trip plus a chance to compete in a national contest.

Like prize-winning cooks of all ages, Betty Louise always uses Fleischmann's Active Dry Yeast. "It's so fast rising," she says. "And really easy to use."

September means you'll be mak-

ing yeast-raised specialties for school lunch boxes again. And you'll find them easier to make with Fleischmann's Active Dry Yeast handy. It keeps for months on your shelf . . . always rises fast. When you bake at home use Fleischmann's Active Dry Yeast as prize-winning cooks do . . . it's the very best.

Get the new
"Triple-Fresh"
Pack



Another Fine Product of Standard Brands Inc.

Good Idea:

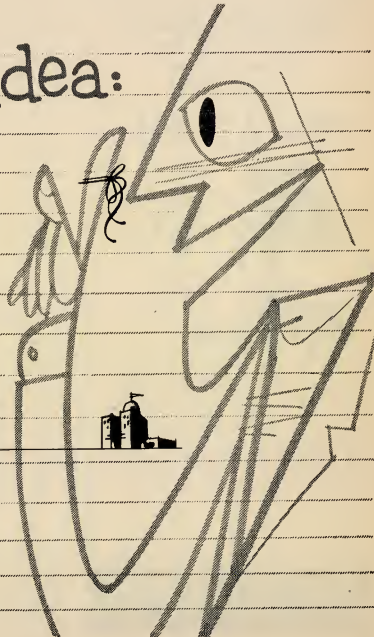
family dinner
once a week
at the

**COFFEE
SHOP**



Hotel Utah

Max Carpenter
Manager



KITCHEN CHARM

WAXED PAPER
KEEPS FOOD
FRESHER LONGER!



BARGAIN
PRICED
TOO!

EXTRA
WAXED FOR
EXTRA
PROTECTION!



• POPULAR WITH MILLIONS
OF HOUSEWIVES...
AT ALL LEADING GROCERS

HARVEST SPECIAL!

Store Wheat Now
Grind Your Own
Flour & Cereal
with this sturdy

WHEAT MILL



More Than
5,000 Sold
To Date

ONLY

\$6.50

POSTPAID
ANYWHERE
IN
AMERICA

Mill cracks or grinds wheat, corn and all kinds of hard or soft grains. Grinds 1½ pounds of flour or cereal per minute. . . Fully guaranteed by Pehrson's.

SPECIAL PRICES TO LDS GROUPS

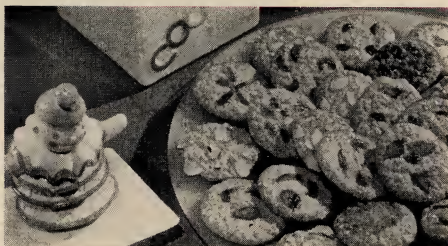
Please send me one Wheat Mill. Enclosed is \$6.50 (check or money order).

Name
Address
City
State

PEHRSON HARDWARE

2102 SOUTH 11th EAST • SALT LAKE CITY, UTAH

HONEY TREATS



SO CHOICE AND sweet was honey to the ancient Greeks they called it the *nectar of the gods*.

Today's housewives who use honey regularly may have less dramatic descriptions, but they also praise this wholesome, quick-energy food.

Honey, like sugar, is easy to keep, easy to use, and is always available. It has a distinctive flavor which for many is a pleasant variation from the usual sugars and jams. Used as an ingredient in foods it gives them a new and pleasant aroma.

Cookies, breads, and cakes made with honey keep their freshness longer because honey helps them to retain moisture and retards staling . . . a real boon to homemakers who like to do their baking in advance.

In addition, honey is a versatile food which can bring extra goodness to any meal of the day—to that breakfast egg nog, that lunchtime sandwich, or that sundae sauce to top off dinner. Use versatile honey

- as a spread on bread and toast
- on fruits and cereals
- in sweetening beverages
- in cooking
- in salad dressings
- in glazing meats and vegetables
- in canning and preserving
- in breads, cakes, and cookies

If you are one of the many homemakers who already use honey, or if you enjoy surprising your family with new flavors and combinations, try these honey treats:

Honey Corn Bread

- 1 cup sifted flour
- 3 teaspoons baking powder
- 1 teaspoon salt
- 1 cup yellow cornmeal
- 1 egg, slightly beaten
- 1 cup milk
- ¼ cup melted butter
- 3 tablespoons honey

Mix and sift flour, baking powder, and salt. Add cornmeal and mix thoroughly. Combine egg, milk, butter, and honey. Pour into flour mixture and stir until just moistened. Pour into buttered pan, 9 x 9 x 1, ¾-in. Bake in hot oven (425° F.) for about 20 minutes. Serve hot. Yield: nine 3-inch squares.

Baked Squash

Wash squash and cut in half lengthwise. Remove seeds. To each half add 1 tablespoon of honey and one teaspoon butter. Bake at 400° F. until squash is tender.

Honey Coconut Delight

- 1 cup shredded coconut
- ¼ cup butter
- 1½ cups finely crushed vanilla wafer crumbs
- 1 package orange-flavored gelatin
- 1 cup hot water
- ½ cup honey
- 2 tablespoons lemon juice
- 1 cup evaporated milk, chilled and whipped

Sauté coconut in butter until golden brown, stirring constantly. Add crumbs

THE IMPROVEMENT ERA

and mix well. Press half of mixture in bottom of 9x9x2-inch pan.

Dissolve gelatin in hot water. Add honey and lemon juice. Chill until slightly thickened. Then fold in whipped evaporated milk. Pour over the coconut-crumbs mixture in pan and top with remaining coconut and crumbs. Chill until firm. Cut in squares. Makes 8 servings.

Honey Salad Dressing

- 1 egg, slightly beaten
- 1/4 cup honey
- dash of salt
- 3 1/2 tablespoons lemon juice
- 1/2 cup cream, whipped
- 1/2 cup coconut, toasted

Combine egg, honey, salt, and lemon juice in top of double boiler. Cook over boiling water until thickened, stirring constantly—about 5 minutes. Fold carefully into whipped cream. Chill. Just before serving, fold in toasted coconut. Serve with fruit salad. Top with additional toasted coconut. Makes 1 1/2 cups salad dressing. Suggested fruit salad: Orange segments and coconut on bed of lettuce and watercress.

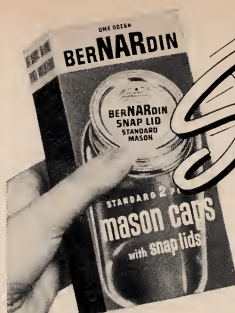
Honey Butter

Blend 1/2 cup butter with 1/2 cup honey. Beat thoroughly. Store in refrigerator. If a thinner butter is desired use 3/4 to 1 cup honey to 1/2 cup butter.

Boiled Grapefruit

Wash and dry grapefruit. Cut in halves, allowing one half to each person. Loosen pulp from peel with a sharp knife. Remove seeds and cut out the tough fibrous center with scissors. Pour 2 tablespoons honey on each half and place on cold broiler rack set about 4 inches below burner. Broil at 375° F. 15 minutes, or until slightly brown. Garnish each serving with a maraschino cherry. Serve at once.

For additional honey recipes write: American Honey Institute, Madison 3, Wisconsin.



ONLY BERNARDIN COMBINES THESE 5 SAFETY FEATURES

- Lid snaps down...shows and tells you a good vacuum has been reached.
- Lid snaps up if vacuum is lost. Correct cause and re-can. Lid slides out without sticking...ready to use.
- Food side white coating of food acid resistant enamel. Live latex rings give high-vacuum seal.



BERNARDIN

Home Canning CAPS AND SNAP LIDS
BERNARDIN BOTTLE CAP CO., EVANSVILLE, IND.

this **Snap** and this **Super White** COATING **guarantees** good canning for you

Sparkling white food acid resistant enamel on the food surface of Bernardin Snap Lids helps protect the flavor and nutritional values of the foods you can. The two-way Snap Safety Signal tells you by sight and by sound when you have a safe seal, warns you if the seal is lost...warns you in time to correct the cause and re-can.

These exclusive Bernardin features guarantee good canning...yet you pay no more for Bernardin than you would for ordinary caps and lids. You'll find Bernardin 2-piece Caps and Snap Lids in all popular sizes at most good food stores. Lay in a supply now for the season ahead.



"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

John 3:16

This and other beloved portions of Holy Writ appear in the sixth edition of the

Olive Peel Bible

Magnificent condensed version of the King James Old and New Testaments

IDEAL BACK-TO-SCHOOL GIFT

- NOT ONE WORD ALTERED
- 4 3/4" x 6 3/4". FITS IN COAT POCKET, HANDBAG. PERFECT TRAVELER'S GIFT
- BEAUTIFUL, DURABLE, BLACK LEATHER-EYE COVER, GOLD LETTERING
- LARGE, EASILY READ PRINT
- NAME OF BOOK TOP OF EACH PAGE. EVERY VERSE, CHAPTER NUMBERED

HANDSOME EDITION BIBLE PAPER Only \$1.50

AT LEADING BOOK STORES, AND

Crown Publishers, Inc.

419 FOURTH AVENUE, NEW YORK, N. Y.

"GET \$50-\$100 AND MORE IN YOUR SPARE TIME WITH MY EASY SUCCESS PLAN"

Says RUTH J. ELLIOTT
Elliott Greeting Card Co.
Elyria, Ohio



NO EXPERIENCE NEEDED. If you want to get extra money for yourself, your school group, church or organization here is an easy plan proven successful for over 25 years.

IT'S EASY! Just show Elliott Prize-Winners to friends and other folks. When they need CHRISTMAS & ALL OCCASION Greeting Cards (Tall or Regular), Name Imprinted Christmas Cards & Stationery, Gifts and Gift Wrappings, YOU send in their orders. That's all their is to it!

FAST SERVICE GUARANTEED! EARN TOP PROFIT plus BIG CASH BONUSES. Even people who have sold cards before are amazed at how much more they get with Elliott items. Weekly, folks like you are getting \$50, \$100, \$200 and more. I want to prove that you can do it, too! Mail the coupon and I'll rush (ON APPROVAL) Sample Boxes & everything you need to get started making money at once. Many thousands have succeeded, so can YOU!



IT COSTS NOTHING TO TRY! FREE GIFT for promptness

SEND NO MONEY — MAIL COUPON TODAY!

ELLIOTT GREETING CARD CO.
437 RIDGE STREET • ELYRIA, OHIO

Dear Mrs. Elliott: Please rush—ON APPROVAL—sample boxes & everything I need to start making money the friendly Elliott way. (Free Christmas & Stationery imprint samples, included.)

MY NAME _____
ADDRESS _____
CITY _____ ZONE _____ STATE _____
ORGANIZATION (if any) _____

Trained Workers get better jobs

FASTER PROMOTIONS, TOO!

For business training that *pays you dividends* for years to come, enroll this quarter at LDS Business College. Our modern office machines, coupled with the latest professional methods will rank you high when competing in the business world. Over 125,000 successful graduates. Write today for schedules, etc.

Autumn Quarter Starts September 9th

Heavy demand for stenographers—both men and women. Mr. George E. Nelson, Tooele, mastered stenotyp (machine shorthand) in just six months of night school at LDS.

LDS Business College

70 NORTH MAIN ST. • SALT LAKE CITY • PHONE EM 3-2765

FIVE GENERATIONS

— of —

MORMONISM

By Cleo Grigg Johnson

A most readable study of religion in action. Gives ancestry of Dr. Anderson Irvin Grigg, an early convert to the Church, and follows up with four generations of his descendants with kindred families.

This book is a fine example of what one person sufficiently interested in family history can do. Elder Everton in the March 1957 "Genealogical Helper" says this: "Intensely interesting family histories . . . fascinating . . . entertaining and inspiring reading even to one who is only faintly acquainted with some of its characters."

An excellent volume to have in each stake and ward library as a guide for those wishing to do their own compiling. Replete with pictures and charts.

Copies Are Available at \$5.00

Prepaid

Order from

CLEO GRIGG JOHNSON

Box 724

Ontario, Oregon

SKIN PROBLEMS?

If you are troubled with rough, dry, scaling or itching skin or are an adolescent with skin troubles and have given up in despair, thinking no product would relieve or heal your skin, then you owe it to yourself to try H & M OINTMENT. Your druggist has this marvelous healing ointment and will gladly refund your money if you are not pleased with results. It is pleasant to use, odorless and skin-color.

H & M

ABSOLUTELY GUARANTEED TO SATISFY.

Get it at your drug store, or order from

H & M LABORATORIES

151 EAST 2ND NORTH, NEPHI, UTAH

1 oz. — \$1.25 2 oz. — \$2.00

POSTPAID



Direct Prices & Discounts to Schools, Churches, Clubs, Lodges, and all Institutions



Transport Storage Truck No. 75

Write for Discounts and Catalog showing 54 sizes and types of MONROE Folding Tables, and Trucks. Also popular line of Folding Chairs.

THE Monroe COMPANY

249 CHURCH STREET, COLFAX, IOWA

"... and a barn to play in."

(Concluded from page 679)

pounding, eyes glowing as they glance back to the tawny deep now deserted, then up to Sleeping Beauty's castle, Rumpelstiltskin spinning gold, while at the farthest corner Cinderella's carriage waits!

They're all in my barn, these dreams and others, in my lofty, faraway tower lit by a rectangle of sunbeams, permeated with the sweet smell of hay. The hay smoke is mist from silvery seas, its odor perfume from *Arabian Nights*, its dusty taste ambrosia of gods, and the child lucky enough to experience this treat a fairy prince himself, or a new Alice in a Wonderland of her own.

"... And a barn to play in. A red, faded old thing, with lightning rods on top and squeaky doors. Oh, sometime in the storm of childhood, the snug harbor of a barn to every child."

The Gift of Tongues

(Continued from page 623)

"My sermon lasted forty minutes and I have never addressed a more attentive, a more respectful audience. My listeners were in perfect rapport—this I knew when I saw tears in their eyes. Some of them at least, perhaps most of them, who did not understand English, had the gift of interpretation.

"Brother Sidney Christie, a native New Zealander, who had been a student at the Brigham Young University, at the close of my address, whispered to me, 'Brother McKay, they got your message.'

"Yes," I replied, "I think so, but for the benefit of some who may not have understood, we will have Brother Meha give a synopsis of it in Maori."

"During the translation, some of the Maoris corrected him on some points, showing that they had a clear conception of what had been said in English.

"Two subsequent experiences, one of which occurred on that memorable world tour, enabled me to realize more clearly how the spirit of interpretation may come.

"On one occasion when I was addressing an audience at Aintab, Syria, I realized that Elder J. Wilford Booth,

THE IMPROVEMENT ERA

DRINK
Ficgo



A delightful hot beverage for those who don't drink coffee.

AT YOUR GROCERS

who was translating in the Turkish language, had interpreted incorrectly a thought I had expressed and, although I did not then—and do not now—understand a word of Turkish, I stopped Brother Booth in his translation and said, "That was the wrong interpretation, Brother Booth."

"I then repeated my sentence. 'How did you know, Brother McKay,' he asked. 'I gave the opposite meaning.'"

"Later when I was called to preside over the European Mission, I was one day addressing an audience at Rotterdam, Brother Cornelius Zappey was interpreting and, on that occasion, I had an experience identical to that which occurred with Brother Booth. When I called Brother Zappey's attention to what I felt was not the correct interpretation, he laughingly said to the audience, before making the correction, 'There is no need of my interpreting, Brother McKay understands Dutch.'"

This is an experience by Brother Alonzo A. Hinckley:

"One day, when I was alone, visiting among the people at Rotterdam, it was my duty to go back to the homes in which I had left tracts and repossess the literature. As I went I gathered the booklets, [and] some power that I cannot understand, possessed me until I quaked and trembled. I stood and looked at the house at which I was to call and felt as if I could not go to the door. But I knew my duty and so, with fortitude and determination, I went to the house, raised the knocker and dropped it. Almost instantly, the door opened and an irate woman stepped out and closed it behind her. She talked in a very loud shrill voice, berating me most severely.

"I did not realize for a moment, that I was understanding Dutch as clearly as though she had spoken English. I felt no supernatural power, or influence, or feeling. I just knew every word she was saying. She spoke so loud that a carpenter, who was working across the street, building a porch on a little store, heard her and, I supposed, thought I was abusing the woman, for he came over to where we stood and brought his son with him and, greatly to my alarm, he carried a broadax. The man took his position near me and listened to the woman, who continued

(Continued on following page)

*Mr. Historian's Office. The remarkable experience of Elder Alonzo A. Hinckley occurred in the Netherlands Mission.

Children Love it!

...and
it's good
for them



A
Glass of Milk
in Every Loaf

Enriched with VITAMINS and IRON

You will love to read this
new **VISUAL AIDS**
BIBLE



The beloved King James version, unaltered and unabridged, without note or comment, teeming with pictures that make its story live and glow with new meaning.

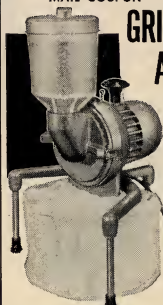
OVER 500 ILLUSTRATIONS throughout this remarkable new Bible are placed right in the text in the exact places where they are needed to illuminate and clarify the Bible story—places, buildings, trees, plants, animals, everyday articles, people, customs, clothing, maps and many other features. A most valuable teaching aid.

S1 Blue Buckram \$3.00
S2 Black Leatheroid \$4.25
Size 7½ x 5½ in.

Send now for free descriptive leaflet to Dept. IE

Available through your bookstore
COLLINS CLEARTYPE PRESS
425 FOURTH AVE., NEW YORK 16, N. Y.

MAIL COUPON



**GRIND FLOUR
AS YOU
NEED IT!**

The Secret
of a
Truly
Nutritional
Bread is
Freshly
Ground
Flour

Your own household stone mill grinds flour with superb flavor. Get a LEE Household Electric Flour Mill . . . grind your flour as you bake. Assure your family of an honest loaf!

• Automatic • Portable
• Economical • Electric

Write today for prices—free recipes and food facts.

Save on introductory offer, send coupon below with check or money order for choice 5-lb. package—stone ground the day it's shipped.

LEE ENGINEERING COMPANY

Milwaukee, Wisconsin

Lee Engineering Company, Dept. IE-4
2023 W. Wisconsin Avenue, Milwaukee 1, Wis.
... Deaf Smith Flour, 5-lb. pkg. Pp. only \$1.50
... Wis.-Minn. Flour, 5-lb. pkg. Pp. only \$1.00

Name
Street
City State

NEW ZEALAND TEMPLE
DEDICATION **\$99950**
April 20, 1958 Tax Inc.
Pan American Air
Inc. hotel, sightseeing, most meals, much more. This is not a chartered non-scheduled flight but a scheduled personally escorted tour especially for LDS on America's most experienced airline.
CALIFORNIA INTERMOUNTAIN NEWS
1023 N. Western Ave. Los Angeles 29

Coming to Arizona?
Write us for rentals—
homes — farms — income property.
HEYWOOD REALTY
342 E. Camelback—Phoenix, Ariz.



It's better blending ...that good Morning Milk

Enjoy tastier dishes by using Morning Milk instead of ordinary milk or cream. For Morning Milk is super-homogenized to a creamy-smooth consistency to blend better with all other ingredients.

No other form of milk can guarantee such superior cooking results.



American upholstered chairs with pew ends

American Seating offers comfort and dignity in church furniture

For comfort, dignity, and quietness in church seating, choose American Seating upholstered chairs. They offer beauty and durability, correct posture; are adaptable to curved rows.

More churches buy American Seating products than any other make. If you are planning to reseat, remodel, or build, write us in detail about your seating requirements.



Dept. 169, Grand Rapids 2, Mich.

WORLD'S LEADER IN PUBLIC SEATING

MONTANA RANCHES

Also Other Western States
— SALE OR TRADE —

40 ACRES OR 10,000 DAIRY OR STOCK
Property listings sent free on request

COOK REALTY

Hamilton, Montana
(L.D.S. Owned and Operated)

The Gift of Tongues

(Continued from preceding page)

her tirade against me in a shouting voice.

"I did not grow angry at the woman's abuse, but my soul was filled with a burning desire to speak her

language and testify of the divinity of the gospel of the Lord Jesus Christ. I thought if I could only explain to her the importance of my message and the good it would do her, she would not berate me as she does now.

Impairing Our Own Powers

Richard L. Evans

LAST WEEK we talked of the impossibility of being ever altogether on our own—for there is no way of endangering ourselves, or doing what we shouldn't do, without its having its effect on others. Whatever price is paid, parents and children, brothers and sisters, and others also, share in some degree in the payment of the price. This suggests a further side of the same subject: as to why people sometimes seem to feel that they have a full right to impair their own lives, or to impair their own powers, on the assumption that it is their life to live, and that what they do shouldn't concern anyone else. But it *has* to concern someone else. When anyone defies the laws of health, for example, and becomes ill, *others* have to care for him. When anyone defies the laws of safety and is injured, *others* have to care for him. No one can hurt himself without hurting others also. Some will challenge this. But what hurts us does hurt others. Furthermore, we have received so much from others, present and past, that we in turn have an obligation to work, to contribute to the health, to the happiness, to the richness of the world. And if we acquire habits, or do those things, or take unto ourselves that which would impair our own output, that which would impair our own capacity, we are somehow robbing the world of what we owe. And while we may have the *freedom* to ruin our own lives, we do not have the *moral right* to ruin them. An earnest scholar thus pleaded with his pupils: "Never make life smaller"—not in any dimension. Don't destroy, but contribute. Don't impair your own powers, or impair the powers or property or possibilities of others. We owe other men an honest effort, even if only for the privilege of living among them, (even if only for the blessing of not being left in loneliness). We owe a debt to all pioneers of the past who broke new frontiers, who searched, and found great truths, who defended freedom, and who enriched life—our life. We owe ourselves, and all others, and God who is the Father of us all, the obligation to try to be at our best—for we all shall be judged by what we do or fail to do with our time and our talents and with all that is ours. And while we may have the freedom to abuse ourselves, we don't have a real moral right to do so. We have no right to make the world smaller or poorer. We have an obligation—all of us—to try to be at our best.

¹Dr. Henry Beston.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, JULY 21, 1957

Copyright 1957

"In a few moments she ceased her abuse, and I began speaking. I spoke in the Dutch language. I defended the truth and bore testimony of the restoration of the Gospel.

"I had forgotten the big man who stood near me with his ax, and I looked at the woman and delivered my message of truth; he put his arm across my shoulders and, looking the woman in the face, said, 'The Mormon Church may have its black sheep, but this is a man of God.'

"The woman answered, 'I know it.'

"After our conversation, I went back home, hardly touching the ground. It dawned upon me that the prayers I had offered, and perhaps as a result in part, of the hard study I had made, and the prayers of those at home, had been answered in a moment, for I had spoken the Dutch language intelligently for the first time in my life.

"In ecstasy, I rushed home to tell Brother Thatcher in the office, and to tell the president of the mission; but when I attempted to speak, to my great dismay I was the same as before, I could not understand nor speak the language.

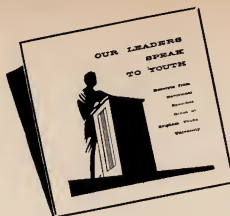
"President Farrell asked me if I would go to meeting that night. 'Yes, President Farrell,' I answered, 'after a man has been blessed of the Lord as I have been, I will gladly go, but I beg of you not to call upon me to speak even if someone translates what I say.'

"Very well,' he said, 'I promise you, Brother Hinckley, that if you go you will not be asked to speak.' I went to meeting, and everything progressed nicely, as I thought, until Brother DeBry, the branch president, arose and, contrary to Brother Farrell's promise, said, 'We will now hear from Elder Hinckley.'

"President Farrell stepped forward, greatly embarrassed, and asked, 'Brother Hinckley, shall I interpret for you?'

"I felt a power I cannot describe. 'Wait, President Farrell,' I said as I stood upon my feet; and then I began to speak, not in my native tongue, but in the Dutch language. And then and there, I delivered the first discourse in my life in the tongue of the mission. The following morning I was sent to preside over the Amsterdam District."⁷⁷

⁷⁷Ms. Historian's Office.



OUR LEADERS SPEAK TO YOUTH ..

Recorded testimonies of

- President David O. McKay
- President Joseph Fielding Smith
- Elder Richard L. Evans
- Elder Matthew Cowley

and 14 other Church leaders.

Priceless in the home. Invaluable to teachers, students, leaders. Especially designed for M Men-Gleaner use.

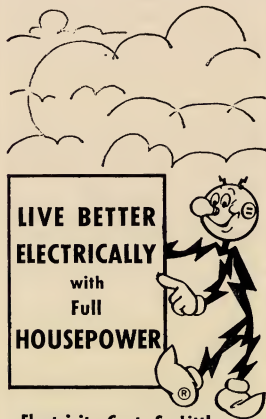
33 1/3 rpm album plus 20 printed "pocket testimonies"

ONLY \$4.00 Postpaid

Adult Educational Services •
Audio Visual Center

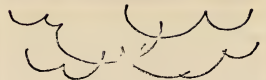
CROWN YOUNG UNIVERSITY
PROVO UTAH

Enclosed Find \$.....
For Albums of
OUR LEADERS SPEAK TO YOUTH
Name.....
Address.....
City & State.....



**Electricity Costs So Little
You Can Afford a Lot**

UTAH POWER & LIGHT CO.



Cambridge Bibles

There is no better gift than a Bible. There is no better Bible than a Cambridge Bible.

**Why Share Your Space
with a Swinging Door?**



a "MODERNFOLD"
door takes none

- ★ MORE SPACE FOR LIVING
- ★ NEW COLORFUL BEAUTY
- ★ RIGID — STRENGTH OF STEEL
- ★ MOVABLE WALLS

modernfold
DOORS

For demonstration write or phone

ALDER'S

960 South Main Salt Lake City
Phone EM 4-8444

Please send me your free booklet entitled
"More Space for Living" IE-10.

NAME.....
Address.....
City..... State.....

Daynes Music
Company



Compare!

Everyone who has heard it says: "This organ sounds just like a pipe organ!" We invite you to compare this new Conn organ with any other instrument on the market! You'll find its performance incomparable . . . its price amazingly low.

Get FREE
Demonstration at
DAYNES MUSIC

Organists, organ committees and all music lovers are cordially invited to a demonstration-recital by Mr. Glen Pratt in our store any time. No obligation.



IN USE for SEVENTY-FIVE YEARS

Aids in treatment of Canker, simple sore throat and other minor mouth and throat irritations.

HALL'S REMEDY

Salt Lake City, Utah

Whenever you move—

Send your old mailing label together with your new address to

THE IMPROVEMENT ERA

50 North Main Street
Salt Lake City 16, Utah

Melchizedek Priesthood

(Concluded from page 673)

field of priesthood reactivation. As long as there are those who do not keep all the standards of the Church and who are not sealed to their families in the temples, there will be need for priesthood reactivation.

Are we magnifying our callings by bringing the full blessings of the priesthood into the lives of those with whom we are assigned to labor?

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. . . ." (D & C 107:99-100.)

These Times

(Continued from page 610)

was 30 in 1939 is now 48. A 20-year old of 1945 is 32. The Soviet community of 1957 is far different than the Soviet community of 1917, 1927, 1937, or even 1947.

Over seventy years ago, a young professor of political science by the name of Woodrow Wilson wrote these words:

"The law of some particular state may seem to be the command of a minority only of those who compose the state; it may even in form utter only the will of a single despot; but in reality laws which issue from the arbitrary or despotic authority of the few . . . can never be given full effect unless in one form or another the power of the community be behind them."

Stalin's power derived from a revolutionary mechanism that enveloped and controlled the community through party, secret police, economic controls, and military power. Today the secret police are in (at least temporary) eclipse. Khrushchev and Zhukov symbolize a new, controlling political alliance. It is an alliance between party-priests and army-chiefs.

For reasons which take the "community" into account more than ever, the party-priests and the army-chiefs have united to reorganize the economic system. Those reasons? Desire for material well-being; the satisfaction of new tastes cultivated by Soviet "political" and "scientific" education; and, drifts of information from abroad.

3. *International pressure.* The Soviet system has been operating against profound internal tensions, and also in the face of tremendous pressure from the world of international relations. These external pressures hardened with the Tröman Doctrine in 1947. Ten years ago, what Walter Lippmann called "the Cold War" began. The United States, at the outer periphery, has since constructed a tremendous, world-wide mutual defense system. It is aimed at possible Soviet aggression. More than this, the Soviets have been under

external pressures from their own immediate neighbors, the satellite communist states. The pressures range from revolts in East Germany, Poland, and Hungary, to subtle new elements in communist doctrine. Examples: (1) Tito's "national (rather than international) communism"; and, (2) Mao's fundamental challenge to political orthodoxy, his doctrine of political "contradictions." These two doctrinal pressures, Tito's and Mao's, are of great importance.

a. "Titoism" is a fundamental challenge to Soviet economic, political, and even military leadership; hence the crushing of Hungary nearly a year ago. Titoism is a fundamental heresy, like the "conciliar movement" of the Middle Ages which challenged the unified and undisputed leadership of the Roman Papacy in western Europe. Although the Papacy emerged unchallenged as the final authority on Catholic religious faith and morals, the reverberations from the conciliar movement influenced the protestant revolutions which established protestant "Titoisms" all over western Europe. The historical parallel is rough, but it will do.

b. Mao's "contradictions" theory strikes, doctrinally, an even stronger internal blow at communist dictatorship. It is far from recognizing the principle of the "individual testimony" of a free conscience as contrasted with the centrally imposed and enforced "orthodoxy" of communism. But it moves a hair's breadth away from enforced orthodoxy. It moves a snail's pace towards the notion that some dissent, some disagreement with the party's central authority, may be tolerated. The doctrine, in short, is that "contradictions" based on individual or local views of what people or groups consider to be their vital interests, are the normal expectation within a political society; they should be regarded as such, and perhaps nothing more, except as projects for "education" or communist missionary work.

The doctrine of "contradictions" is at sharp disagreement with past practice and Stalinist doctrine. When "the revolution" has taken place, and the working class placed in power (under the leadership always of the communist party elite, according to basic communist doctrine) *there can be no contradictions—only agreement.* Those who do not agree, are, of course, "enemies" of the working class and must be destroyed.

Readers may detect a faint recognition of the Mao-contradictions doctrine, by Khrushchev and associates, in the recent Soviet economic and political shake-ups. Malenkov, Molotov, and Kaganovich were virtually labeled as party enemies. Yet they were not shot. Nor as yet have they been tried and convicted for "crimes" against "the people." But no affirmation or restatement of the doctrine has come out of Moscow. However, its counterpart in foreign relations, "peaceful coexistence," has been widely trumpeted since Stalin's death.

One of the keen tests of authority in any human association is (1) its attitude towards its own membership and (2) its attitude (or "foreign policy") towards other bodies in society.

In this connection it is well to recall the formula expressed by Joseph Smith in 1842 (the eleventh article of faith of the members of the Church of Jesus Christ of Latter-day Saints):

"We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

This religious principle, profoundly significant for the internal government and external relations of a religious society, is equally important in the world of politics. It is a fundamental expression of *freedom of conscience*, religious, political, economic, artistic, literary, educational, or whatnot.

Russian policy took a turn in the summer of 1957. There was a slight shift, only slight, towards the type of economic and political arrangements admired in the western world. But freedom of conscience, the dearest political possession of the west, seems far off.

In the west, freedom of conscience is tolerated because of the basic religious view that man owes subservience of opinion to no one, for, God has so created man and blessed him with this freedom. The major difficulty in the communist world is that man has created political power, based on a false image of man: man as a clever, if warm-blooded, mammal. A different conception of man will be required in the Soviet Union before current shifts and sways of political and economic policy have large meaning. But any step in the right direction is welcome.



The Tribune Wins The Coveted PULITZER PRIZE

For its great coverage of the crash last June of two airliners over the Grand Canyon, The Salt Lake Tribune has received the Pulitzer Prize for local reporting against deadline time. In adding the name of The Salt Lake Tribune to the very select roll of American newspapers which have won Pulitzer Prizes for their distinguished journalistic services to the public, the Pulitzer Prize judges called The Tribune's crash coverage "A team job that surmounted great difficulties in distance, time and terrain."

The Pulitzer Prize came as a supreme award to a newspaper which for 86 years has covered its four-state Intermountain newsbeat in fulfillment of this region's need for broad, objective coverage of the whole area. The Grand Canyon crash site was 425 miles from The Tribune city room, but the distance shrank to "city limits" when this newspaper set out to "surmount distance, time and terrain" in covering a story that the West and the world eagerly wanted to read. The story and—the Pulitzer Prize—was a manifestation of The Tribune's time-honored regional news concepts which have made this newspaper "the tie that binds the Intermountain West."

The Salt Lake Tribune
PULITZER PRIZE
One of America's Great Newspapers

VIT OZONE

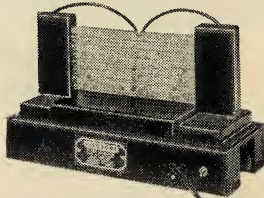
"LIVING AIR" OZONATOR purifies air, oxidizes odors in homes up to eight rooms.

**Better Health for 2c a Day
for Electricity**

Purified air brings improved health! Polluted air often causes disease and illness. If you are suffering from asthma, respiratory diseases or other illness due to breathing impure air, *Try Breathing this TRI-ATOMIC OXYGEN (O₃)*. Many users tell us they have found relief.

*"Your Health Reflects the
Air You Breathe"*

Breathe "NATURE'S OWN"
Supplement to BETTER HEALTH



PRODUCES NEGATIVE AIR IONS

Manufacturers VITOZONE COMPANY

5628 HOLLYWOOD BLVD. • HOLLYWOOD 28, CALIF. • PHONE Hollywood 2-4101
DISTRIBUTOR-DEALER TERRITORY STILL OPEN

Subscribers who wish to bind the 1956 volume of their ERA are informed that the annual index is still available from

THE IMPROVEMENT ERA

50 North Main Street

Salt Lake City 16, Utah

The teacher asked her kindergarten class how many stars they could see at night. After receiving answers ranging from "more than a hundred" to "too many to count," she called on Georgie. His answer was, "three."

"But Georgie, how is it that you saw so few stars, when the other children found so many?"

"Well," said the youthful Georgie, apologetically, "our backyard is very small."



George Bernard Shaw was eating in a restaurant one day and was disturbed by the loud playing of an orchestra. Summoning the waiter, Shaw asked:

"Does the orchestra play on request?"

"Oh yes, sir," said the waiter.

"Excellent," snapped Shaw.

"Kindly tell them to play chess."

Groucho Marx once refused to grant an ad-endorsement which would have put his picture on every railroad and subway station billboard in the country, remarking, "No, thanks. I already have a moustache."

During a bad electrical storm, mother thought her young son would be frightened, so she tip-toed into his room to comfort him.

The boy opened his eyes and mumbled, "What's daddy doing with the TV now?"

A hypochondriac is one who can't leave being well enough alone.

Two camera enthusiasts were discussing their hobby. "This morning," said one, "I saw an old lady huddled beneath rags. She was hungry and homeless. She told me she came from a prominent family but had lost her wealth."

"The poor thing," said the other photographer. "What did you give her?"

"Well, it was sunny," the first replied, "so I gave her f11 at 1/100th."

During the quail season, an old man was hunting with an ancient pointer. Twice the dog pointed. Each time the hunter walked over, kicked at the matted growth, wheeled sharply and fired into empty air.

Asked why, the old man explained: "I knew there warn't no birds in the grass. Old Jim's nose ain't what it used to be. But him and me have seen some wonderful days together. He's still trying hard and it'd be mighty little of me to call him a liar."



Husband: Where is all the grocery money going that I give you?"

Wife: "Stand sideways and look in the mirror."

It was the young housewife's first dinner party in her new home and her preparations for the big event had been long and painstaking. Everything went smoothly until, in the middle of dinner, one of the guests leaned over and whispered, smiling, "Did you really mean that note in the bathroom for us?"

For a moment she was puzzled, then complete confusion came as she remembered the forgotten sign neatly pinned to the guest towels, and meant for her husband's eyes alone, which read: DON'T YOU DARE TOUCH THESE TOWELS!

the last word

Grammarians say you should never end a sentence with a preposition, but here's one that ends in not one but five.

A father took a book from the bookcase and went upstairs to visit his sick son and read to him. When the boy saw the title of the book in his father's hands, he exclaimed:

"Daddy, what made you bring that book to read to me to out of up for?"

Car salesman (proudly): "This is our best model—the one we are pushing."

Customer: "No thanks. I have to push the one I have now."

Two druggists were talking about one of their associates who had died.

First Druggist: "He was a great druggist."

Second Druggist: "He was, but don't you think he made his potato salad too salty?"

A husband thought to cure his wife of her habit of back-seat driving by teaching her to drive herself. The plan didn't work until one evening while out with friends the wife took the wheel and ordered her husband to sit in the back. At a busy intersection the engine stalled. Traffic piled up behind.

"What do I do now?" wailed the woman, uncomfortably. "I'm sure you'll remember," said her husband, "if you just move back here."



Now discover the difference in tuna!
White Star Tuna—the one with the delicate flavor!



*To be sure, look
for the mermaid
on the label!*

Enter and enjoy a new world of eating pleasure with White Star Tuna...the tuna with delicate, deliciously better flavor. Deliciously better because White Star is the prime-fillet of tuna, carefully pressure-baked so every morsel is moist, firm, so very tender. We believe it's the finest complement you can have for your own tuna salads, sandwiches or casseroles.



WHITE STAR TUNA, A PRODUCT OF CHICKEN OF THE SEA, INC.

"SHARING THE GOOD THINGS OF LIFE"



HAPPY FAMILIES DO THINGS **TOGETHER**

Even a pre-school visit to the shoe store can be a fun-filled family excursion . . . except for Dad, who may conclude the shoe-shopping tour with a plea like this: "Please, kids, walk carefully . . . and don't take so many steps!"

Ask your Beneficial Life agent, or write today for the complete "Planned Futures" story

Most parents these days are acutely aware of what it costs to feed, clothe, and educate a growing family . . . and many of them are doing something constructive about it. These happy Beneficial parents have discovered the peace of mind, the freedom from worry about future financial problems that comes automatically with every Beneficial Life "Planned Futures" program. It's tailored-to-measure for family needs.

BENEFICIAL LIFE

Insurance



Company

David O. McKay, Pres.

Salt Lake City, Utah